GRADE

6

STEPS TO PERFECTION

An Islamic Curriculum For Children

STUDENT GUIDE

Under the Guidance of
MOULANA NABI R. MIR (ABIDI)

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

SABA

STEPS TO PERFECTION

An Islamic Curriculum for Children

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admin@alkisafoundation.org

Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Acknowledgments

Prophet Muḥammad (ṣ):
On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
(Nahj al-Faṣāḥah, Saying #3222)

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SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul Bayt at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember all the people involved in this project in your prayers.

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

With duʿās,

Nabi Raza Mir (Abidi)

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـا / ى	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Please Note: The sukūn or sākin generally has two shapes, ۡ and ۡ which are both pronounced the same. For the purposes of this material, the ۡ has been used.

Preface

"All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks."

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah (swt) bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets' main mission was to teach and nurture the human being. As Allah (swt) says in the Qurʾān, *"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom"* (Noble Qurʾān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah (swt) has created us. While teaching is the most valued job in the eyes of Allah (swt), it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah (swt), be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshāʾAllāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furūʿ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually

increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahl al-Bayt (ʿa).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: ʿAqāʾid, Fiqh, History, and Akhlāq. For grades 1-3, the Furūʿ ad-Dīn are included in the ʿAqāʾid section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furūʿ ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furūʿ ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahl al-Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qurʾān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With duʿās,

Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Goals

Salāmun ʿalaykum.

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and to better prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

ʿAqāʾid

1. Attributes of Allah (swt)
2. Concept of ʿIṣmah
3. Qualities of an Imām
4. The Reappearance of the 12th Imām (ʿaj)
5. Qiyāmah

Fiqh

1. Tayammum
2. Rules of Ṣalāh
3. Ijtihād and Taqlīd
4. Ḥalāl and Ḥarām
5. Ḥijāb

History

1. Hijrah
2. The First Ten Years After Hijrah
3. Events Before Karbalāʾ
4. Karbalāʾ

Akhlāq

1. Nafs
2. Sins and Their Effects
3. Taqwā

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ʿAQĀʾID
(BELIEFS)

CHAPTER 1:

TAWḤĪD

Lesson 1.1: Proving the Existence of Allah (swt)

In 4th grade, we talked about the fiṭrah, and how every human being has intrinsic knowledge of Allah (swt). As we naturally want to know Allah (swt), we do not need to prove that Allah (swt) exists; we just need to remind ourselves of His existence. There are two opposing forces that are always tugging on a person's heart. On the one hand, our desires distract us with things other than Allah (swt), and on the other, there is our fiṭrah (innate God conscious nature). Worldly distractions and sins are two sides of the same coin that work together in corrupting our fiṭrah and thus taking us away from Allah (swt). This corruption of the fiṭrah is why so many people come to disbelieve in Allah (swt).

Why do we need to remind ourselves of Allah (swt) through a logical proof? This helps us to awaken our fiṭrah from the slumber it may have fallen into and helps us reconnect with Allah (swt). Logical proofs help us when we are discussing Allah (swt) and His existence with non-believers.

Can we believe in Allah (swt) just because someone tells us to? No, we cannot believe in Allah (swt) only based on someone making us believe. This is why even though our parents might believe in Islam, we still have to look at our own faith in Allah (swt) to make it stronger.

In 5th grade, we learned that the entirety of creation is evidence that somebody created this world and helps it function properly. Do you remember the story of the woman with the spinning wheel?

Just as the lady used her logic that a simple wheel could not spin unless someone spun it, so this world with its complexities must have someone running it.

Therefore, we know that:

The human being has a fiṭrah

The design in this world is a sign that there must be a designer (i.e., the Creator)

Let's take a deeper look at these two concepts.

A Deeper Look at Fiṭrah: The Two Babies

Imagine a conversation between two babies in their mother's womb.

Baby Brother asks Baby Sister, "Do you believe in life after delivery?"

The sister replies, "Why, of course. There has to be something after delivery. Maybe we are here to prepare ourselves for what we will become later."

"Nonsense," says the brother. "There is no life after delivery. What kind of life would that be?" The sister says, "I don't know, but there will be more light than here. Maybe we will walk with our legs and eat with our mouths. Maybe we will have other senses that we can't understand now."

The brother replies, “That is absurd. Walking is impossible. And eating with our mouths? Ridiculous! The umbilical cord gives us nutrition and everything we need. But the umbilical cord is so short. Life after delivery is logically impossible.”

The sister insists, “Well, I think there is something, and maybe it’s different than it is here. Maybe we won’t need this physical cord anymore.”

The brother replies, “Nonsense. And, moreover, if there is life, then why has no one ever come back from there? Delivery is the end of life, and after delivery, there is nothing but darkness and silence and oblivion. It takes us nowhere.”

“Well, I don’t know,” says the sister, “but certainly we will meet Mother, and she will take care of us.”

The brother replies, “Mother? You actually believe in Mother? That’s laughable. If Mother exists, then where is she now?”

The sister says, “She is all around us. We are surrounded by her. We are of her. It is in her that we live. Without her, this world would not and could not exist.”

The sister continues, “Sometimes, when you’re in silence and you focus and you really listen, you can sense her presence, and you can hear her loving voice, calling down from above.”

The brother says, “Well I don’t see her, so it is only logical that she doesn’t exist.”

Think Out Loud: What does Sister mean about “sensing the presence” of their mother? How do people who disbelieve in Allah (swt) perhaps argue this?

The Proof from Design

One day, two friends were walking down the street when they stumbled across a book lying on the sidewalk. One of them, Ali, picked it up and thought, “Wow! This looks like an interesting book!” As he flipped through the pages, he saw that this was a book about cool animals in the universe and how they live. He turned the book over to see who the author was, but couldn’t find the author’s name anywhere.

His friend said, “Well, maybe it doesn’t have an author. Maybe this book just came into existence by chance. Maybe a tree fell over and accidentally became paper, and the paper flew in the air, and some ink happened to spill and turn into things that looked like letters, which then, by chance, got stuck together and made words, which then, by chance, made sentences, which then, by chance, became a page, which then turned into a great book — by chance.”

Ali looked at his friend’s face in shock and confusion, but his friend was completely serious.

He burst into laughter and said, “You must be out of your mind!”

His friend started laughing and said, “I know!”

Ali asked, “What do you mean, I know?”

His friend told him, “That’s what some people in my class sound like when they deny the existence of God, who created this world. I mean, look how many amazing things are in this world! They must have come from someone amazing. We’re so lucky for all these blessings from Allah (swt).”

This story is an example of the proof from design.

1. The proof from design is as follows:
2. There is design in the world
3. Every designed entity needs a designer; therefore, the world must have a designer.

A good example is the same way a designed object, such as a cellphone, cannot come into existence without an intelligent creator or designer. It is impossible for this world and all its intricate design to exist without a designer (Creator), and that Creator is Allah (swt).

In fact, the need the world has for Allah (swt) is incomparable to the need a cellphone has of a maker or designer. Once a company has made a cellphone, it functions independently. But the world and everything in it are just as much in need of Allah (swt) right now as they are at the time of creation.

InshāʾAllāh, in upcoming years, we will take a deeper look at this proof. There are many different aspects that we can look at, and many other proofs of Allah (swt). This one, is the most aligned with our fiṭrah, because we naturally see that the world needs a creator.

It is important to remember that this proof is not the only way for us to know Allah (swt). If we sin and do not do what is wājib, our hearts will become clouded and we will not be able to understand this simple proof, which is aligned with our fiṭrah. If we do what is wājib and stay away from what is ḥarām, we will slowly grow closer to Allah (swt) and understand Him better. Still, because Allah (swt) is limitless, we will never have a full understanding of Him, but it’s important to keep trying. These proofs can help motivate us to get closer to Allah (swt) and begin to change our understanding to beyond the material world. We will talk about this more in the upcoming lessons, when we talk about Allah’s attributes.

Activity 1.1: Write about Allah's Design

Choose a creation or something about the way the world works, that you may have studied in science. Reflect upon its detail as a testament to Allah's design. Write about it below!

Lesson 1.2: Aṣ-Ṣifāt ath-Thubūtiyah

Why is it important for us to try to understand the attributes of Allah (swt), if we will never completely understand Him? When we love someone, we want to know more about them. It makes sense that if we love and worship Allah (swt), then we should learn as much about Him as possible. If we have a completely incorrect understanding of Him, then this love may not grow.

We may even commit sins if we don't have a good opinion of Allah (swt), because the love is not there. For example, if we don't understand that Allah (swt) is the All-Wise, we might be ungrateful when He tests us with difficulty. Or, if our duʿāʾ is not answered, we might think, "Why is Allah (swt) doing this to me?" instead of realizing that Allah (swt) is the All-Wise and knows what is best for us.

Another reason to know Allah's attributes is because when we do duʿāʾ, it is good to keep His attributes in mind. For example, when we read duʿāʾ out loud, it is not because He cannot hear our duʿās in our hearts, it is because Allah (swt) is as-Samīʿ, the All-Hearing, and by us calling out to Him, we are manifesting His quality, and praying that He helps us become representatives of His attributes, too.

When we think about Allah's attributes, we should first recognize that He is limitless. If we start with this thought, these attributes will hopefully be easier to understand.

Try this: Look in front of you and behind you at the same time. You can't move your head, and you can't use a mirror.

For example, when we say Allah (swt) is "All-Seeing," we mean that He can see everything, but not the way we see.

We can't do this because we're limited to our physical eyes. Would it make sense, then, for Allah (swt) to be limited this way? He would not be limitless if this were true. Therefore, Allah (swt) can see everything, always, but not the way that we see.

When we learn about these attributes, we should reflect on how we are dependent on Allah (swt).

First, we will learn about aṣ-Ṣifāt ath-Thubūtiyah, the positive qualities (also called "attributes") of Allah (swt); that is, they are true of Allah (swt). The opposite of this is aṣ-Ṣifāt as-Salbiyah, which are the negative attributes of Allah (swt); that is, they are not true for Allah (swt). There are eight main aṣ-Ṣifāt ath-Thubūtiyah and eight aṣ-Ṣifāt as-Salbiyah, but in these lessons, we are only going to learn about some of them.

How Yusuf Learned aṣ-Ṣifāt ath-Thubūtiyah

During a science lesson on plants and flowers, Yusuf's teacher had mentioned that unlike plants, animals, humans, or anything else in the world, Allah (swt) is

al-Qadīm, meaning that He is everlasting and limitless. She then explained other attributes of Allah (swt), connecting them to the science lesson on photosynthesis and the life cycle of plants.

Yusuf had a little bit of trouble understanding exactly what this meant, so when he got home, he asked his mom, "What does 'Allah (swt) is al-Qadīm' mean?" His mom told him that there was a time when Yusuf did not exist. He was not even born. Then, he was born and that was the beginning of his life. Yusuf was now grown and would continue growing older until one day, inshāʾAllāh, he would become an old man. And finally, like all human beings, Yusuf would one day die and go back to Allah (swt), his Creator, and that would be the end of Yusuf's life on earth.

Allah (swt) is limitless. He cannot be born or die like us because life and death come from Him. "Allah (swt) is al-Qadīm," Yusuf's mother explained, "meaning that He was not born, will never change or grow old."

If He had a beginning, He would need a creator, or something that came before Him, and then He would have to rely on that creator. If He had an end, that would mean He is not unlimited and perfect. Simply put, Allah (swt) was never born and will never die.

The next day, Yusuf's mom wanted to check if Yusuf understood that Allah (swt) is al-ʿAlīm, which means He knows everything, even our secrets and what we whisper, and what we tell no one but know ourselves. No matter what we hide from our friends, parents, or teachers, Allah (swt) knows what is in our hearts. Yusuf's mom had taught Yusuf a poem:

He knows when you're good,
or bad without a care.

He knows if its truth or tale,
and every word you share.

He knows your joy
and when you feel blue,

He knows when you need help,
and He helps you too.

He knows everything single thing
about me and you!

So now, to test him, Yusuf's mom gave him a big present and told him, "You can only open the present in a place where no one can see you."

Yusuf thought this would be very easy. He took the present and ran upstairs, but his father was there. So, Yusuf ran into the garden, but the birds were there. He thought for a moment, and then he ran down into the basement and hid under the stairs as he looked around.

At last, there was no one there. He was just about to open the present when suddenly he remembered what his mom had told him: Allah (swt) is al-ʿAlīm.

Yusuf went back to his mom without opening the present. His mom asked him, "Why didn't you open the present?"

He replied, "No matter where I go, I realized there is no place where Allah (swt) cannot see me, Allah (swt) knows everything — Allah (swt) is al-ʿAlīm."

Yusuf's mom was very pleased with his reply and gave him a big hug! She then allowed Yusuf to open his present, as that was his prize!

Now that we've read this story, let's take an in-depth look at the attributes Yusuf and his mom discussed.

Allah (swt) is al-Qadīm means that Allah (swt) is the Eternal. When we say Allah (swt) is eternal, we mean He neither had a beginning nor a birth, nor will He ever have an end. Allah (swt) created time and the world, and therefore, Allah (swt) is "outside" time. This may seem confusing because we are always limited by time. But He created time, so He cannot be bound by it.

Allah (swt) is al-Ḥayy means that Allah (swt) is the Ever-Living. Allah (swt) created life and death, so it is not possible for Him to be born or to die. This explanation of Allah (swt) as "ever-living" is to help us understand that He is eternal.

Allah (swt) is al-Qadīr means that Allah (swt) is All-Powerful or the Omnipotent. One who is omnipotent has the power to do anything that is possible. When we say Allah (swt) is al-Qadīr, it means that Allah (swt) has no restrictions on what He can do. He has power and control over everyone and everything.

Allah (swt) is al-ʿAlīm means that Allah (swt) is All-Knowing or the Omniscient. One who is omniscient knows everything, and nothing remains hidden from Him. When we say Allah (swt) is al-ʿAlīm, it means that nothing can ever remain a secret from Allah (swt). Allah (swt) knows even our deepest thoughts and feelings.

Allah (swt) says in the Qurʾān, in Āyatul Kursī:

اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

Allah—there is no god except Him—is the All-Living, the All-Sustaining. Neither drowsiness overcomes Him nor sleep… (2:255)

We've seen Yusuf (along with his mom!) learn about the various positive attributes of Allah (swt).

There are many things in our lives that also remind us of these attributes, and we should strive to find Allah (swt) in all situations. We can learn to apply these attributes to our daily lives in how we act and behave, and how we worship Allah (swt) .

Activity 1.2: Aṣ-Ṣifāt ath-Thubūtiyah Review

1. Look at each āyah below. Circle the word (in Arabic and English) that mentions one of the Ṣifāt ath-Thubūtiyah. Each āyah has at least one.

اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَومٌ

Allah (swt)—there is no god except Him—is the All-Living, the Self-Subsisting. Neither drowsiness overcomes Him, nor sleep. (2:255)

هُوَ الأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things. (57:3)

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّـهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Then, He will forgive whomever He wishes and punish whomever He wishes, and Allah (swt) has power over all things. (2:284)

2. Match each aṣ-Ṣifāt ath-Thubūtiyah with its meaning.

1. Al-Qadīm	•	• A. The Ever-Living
2. Al-Qadīr	•	• B. The All-Knowing
3. Al-ʿAlīm	•	• C. The Eternal
4. Al-Ḥayy	•	• D. The All-Powerful

Lesson 1.3: Aṣ-Ṣifāt as-Salbiyah

The Maʿṣūmīn (ʿa) are the closest to Allah (swt) and have the best understanding of Him. While we try our best to understand Allah (swt) in this way, this is just for us to strive to have the best understanding possible. We will only reach higher levels of understanding by submitting to Allah (swt) and doing what is wājib and staying away from ḥarām.

One night, Yusuf could not sleep. He was reflecting on what he believed. Yusuf knew that Allah (swt) is All-Perfect and manages the world correctly, but why would there be only one God, if two might work better?

When he woke up, he asked his dad, "Can there be two perfect gods with two different jobs?"

His dad replied, "Yusuf, what does perfect mean?"

Yusuf replied, "They must do everything right, have knowledge about everything to be able to do it right, and be capable of doing everything."

Then, his dad replied, "Allah (swt) is one because if there were two gods, their rule and authority would be limited, because the other would be doing some of those things, and so neither could not be the Almighty and unlimited. So, since God needs to be unlimited and the Almighty, there must only be one God."

Yusuf asked, "What if they were both exactly the same?"

His dad replied, "If two things are exactly the same, how are they two things? They are the very same."

Since his dad had helped answer his questions, Yusuf had certainty in his heart that there is only one God, and that He has to be the All-Perfect and All-Knowledgeable.

1. **Sharīk** means that Allah (swt) has no partner. By partner we mean there is no other god or any other being who helps Him create or manage the world. He does not have and does not need a partner, a spouse, a child, or anyone. He is the only Creator, and everyone and everything else is His creation.

   All the Prophets and Messengers of Allah (swt) came to tell people not to worship anyone except Allah (swt) and not to make anyone a partner of Allah (swt). To believe anyone is a partner of Allah (swt) is called "shirk" and it is a great sin. Allah (swt) says in the Qurʾān:

وَإِذْ قَالَ لُقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَابُنَيَّ لاَ تُشْرِكْ بِاللهِ
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

When Luqmān (a very wise man) said to his son, as he advised him, "O my son! Do not ascribe any partners to Allah (swt). Polytheism (shirk) is indeed a great injustice."
(31:13)

Later that week, Yusuf was climbing a small tree in his backyard, and when he went to grab an apple, he accidentally placed his foot on the wrong branch, and ended up falling. He felt a lot of pain and saw a little cut. His sister Aminah quickly went to get their dad.

His dad, who had just come home from work, thought it would be best to get it checked out,

since Yusuf was having a hard time walking. So, they went to the doctor's office, and Yusuf got an x-ray. When he saw the x-ray results, he could see his bones, and earlier, since he had seen his own blood, he knew his body was made out of flesh and blood and bones.

Naturally, since he had been thinking more and more about how Allah (swt) should be, he thought, "What does He look like?" Despite thinking a lot about it while waiting for the nurses to check his temperature, he couldn't figure it out.

After the nurses took his temperature,while waiting for the doctor to come in and read his results, Yusuf asked his dad, "What does Allah (swt) look like? What does His face look like?"

His dad replied, "Yusuf, you have had so many good questions lately! It's natural to be curious about Allah (swt), and I hope I can help you answer them. It's good to question things, but sometimes, we might not understand the answer because we are limited.To answer your question, Allah (swt) is not murakkab—He is not made up of parts because He is not physical, and He does not need to live in a certain place, so He does not need a makān (place)!"

Just then, the doctor came in, and told them that Yusuf just had a bad sprain and did not break any of his bones, but he did need to get an ankle boot for the rest of the month.

2. **Murakkab** means that Allah (swt) is not made up of anything. For example, we are made up of flesh, bones, and blood. A computer is made up of wires, metal, and plastic. But it is not possible for Allah (swt) to be murakkab (a compound made up of other things) because He created everything and already existed before anything else was even made. Remember the idea that Allah (swt) is limitless. If He were made up of something else, He would have to rely on the existence of that thing.

When Yusuf came home, he had another question for his dad, "If Allah (swt) is not made of any parts, then where is Allah (swt)?"

Yusuf's dad took out a tennis ball. "Yusuf, let me show you with an example. Can you put this on the dining table?"

Yusuf took the ball and put it on the kitchen table. He asked, "Now, what?"

"Now, Yusuf, put the ball upstairs in your bedroom, but also leave it on the kitchen table at the same time."

Yusuf thought about this. "I can't put it upstairs and keep it here at the same time. That's impossible."

His dad asked, "If Allah (swt) is limitless, do you think Allah (swt) would be like this ball? That He's in one place, but not in another place?"

Yusuf thought about this. "No, that would make Him limited. He has to be everywhere!"

"Yes, Allah (swt) is everywhere," his dad said, "but He is still not physical. You can't point somewhere and say that is where Allah (swt) is."

Yusuf asked, "What about time? How long does it take for Allah (swt) to make something happen?"

Yusuf's dad replied, "Let's learn about this through another game. Let's go outside

with Aminah." They walked outside to the backyard.

Yusuf's dad said, "Let's see how long it takes Aminah to run from here to the big tree at the end of the backyard." Aminah was excited.

His dad took out a timer and said, "Ready, set, go!"

"How long did I take?" she asked.

"You took 5.03 seconds."

Their dad asked, "Do you think Aminah could make it one second?" Yusuf wasn't sure, but he decided to see his sister try. Aminah ran from the house to the big tree.

"How long did I take this time?" she asked.

"5.07 seconds."

Aminah wanted to try one more time. She ran from the house to the big tree. Out of breath, she asked, "How long did I take this time?"

Their dad said, "You took 7 seconds."

Yusuf and Aminah couldn't believe it. Their dad said, "Let's go inside and get some water. We'll talk more inside."

So, their dad took out a tall glass of water for her. "Why do you think you kept taking longer, Aminah?" their dad asked.

"I got tired the more times I did it," Aminah replied.

"Yes, now if Allah (swt) is limitless, do you think that He could get tired like this?" Aminah and Yusuf thought about this, "No, Allah (swt) cannot get tired, but what does that have to do with time?"

"Well," his dad replied, "Allah (swt) doesn't need time to do anything He wishes. In the Qurʾān, He says, 'Be and it is' to try to show us this, although it's even harder for us to understand because we live in time. When you are running, you are taking time to do what you want, but you can see how that makes you limited. Allah (swt) is limitless, so He is outside of time and does not need or depend on it. He also does not need to rest, the way you needed water for energy after you ran. He is also not limited by a physical body, the way that we are, which also means He can never be seen."

Yusuf was confused again, "How can you love something that you cannot ever see?"

Yusuf's dad went to take out a pencil and paper, "Write down what you love about people."

Yusuf took the pencil and paper. He started to write a list. He thought about the people he loved most: his parents and little sister Aminah.

"What I love about people:

caring, nice, friendly, fun, honest…"

Once Yusuf finished the list, his dad asked, "What do you think about that list, do you have to see any of the things on the list?"

Yusuf thought about this, "Well, sort of because they are actions."

"Yes," his dad replied, "they are actions, but they are also attributes. We know Allah (swt) through His attributes. We love Allah (swt) because of the blessings He has given us, and through that, we know that He is the All-Merciful."

3. Allah (swt) does not have a **makān** means that Allah (swt) is not in any fixed place or location. Allah (swt) is limitless, so He cannot be confined to any space or time. Makān is not an attribute (ṣifah) of Allah (swt) because He has no physical body that can be at one fixed place. Allah (swt) does not reside in any place. He is everywhere. When we say the Kaʿbah is the house of Allah (swt), we mean it is a special house that Allah (swt) has blessed. It is a place where Allah (swt) wants people to visit during Ḥajj and to face during ṣalāh. We know that Allah (swt) does not live in the Kaʿbah. He is not up in the Heavens or down below the earth. Allah (swt) is everywhere at the same time, but He is not made up of physical space.

One of the things that is important to understand is that Allah's qualities are His Essence. That is, Allah's attributes, or descriptions, are not separate from who He is. For example, we may sometimes get angry, but that does not mean that is who we are. With Allah (swt), His attributes are who He is all the time. This may be a hard concept to wrap our heads around, but let's take a look at this quality of his.

4. **Aṣ-Ṣifāt az-Zāʾidah** (attributes being extra) means that Allah's positive attributes are not independent qualities but are all who He is.

For example, when we say that Allah (swt) is al-ʿAlīm, that does not mean that His knowledge is separate from His Existence or that it can increase or decrease. There has never been a time when Allah (swt) had less knowledge. Another example would be al-Qadīr. It does not mean that Allah's power is another thing separate from His knowledge or who He is. Allah (swt) is al-Qadīr means that He is power itself. Every attribute is who He is.

To understand this better, think of a person who is a philosopher, mathematician, and a scientist at the same time. This person has three jobs, but is still one person, not three. In the same way, Allah (swt), who is the All-Wise, the Nurturer, and the All-Knowing is one God with all these attributes. These attributes are not separate or extra from His being.

Again, it is okay if we have a hard time with the concepts that we are thinking about. Allah (swt) is limitless and perfect, and we can only humbly try to understand Him as much as we can out of our love for Him. What is most important for us to understand is that as we get closer to Him, by doing what is right and staying away from what is wrong, we will slowly start to understand Him better. We should understand that He is perfect, and the All-Wise, the All-Just, and the All-Merciful, so everything that He does for us is what is best for us, and His religion is our path to perfection.

Activity 1.3: Review Questions

AṢ-ṢIFĀT ATH-THUBŪTIYAH AND AṢ-ṢIFĀT AS-SALBIYAH

1. The qualities that Allah (swt) has are known as aṣ-Ṣifāt _____.

2. The attributes Allah (swt) is free from are known as aṣ-Ṣifāt _____.

3. What quality that Allah (swt) does not have is shown in the following example?

   Aminah's classmate worships multiple gods, but has a hard time explaining what each of them do.

   _____

4. We have not always been around and will not continue to be forever, at least in this world. What attribute of Allah (swt) describes His quality of always having been and will continue to be?

   _____

5. Draw a line to match the meanings to the words and write a (+) next to the aṣ-Ṣifāṣ-Ṣifāt ath-Thubūtiyah and a (-) next to the aṣ-Ṣifāṣ-Ṣifāt as-Salbiyah:

+ or -	Attribute	Meaning
	A. Lā Sharīk	Allah (swt) has no partners
	B. Al-Qadīr	Allah (swt) is not confined to place or time
	C. Al-Qadīm	Allah (swt) is the All-Powerful
	D. Lā Makān	Allah's attributes are not separate from His essence
	E. Lā Murakkab	Allah (swt) is eternal
	F. Aṣ-Ṣifāt aẓ-Ẓāiʾdah	Allah (swt) is not made up of parts

6. Write the Ṣifāt as-Salbiyyah or aṣ-Ṣifāt ath-Thubūtiya that is mentioned in the āyah:

وَإِذْ قَالَ لُقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَابُنَيَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

When Luqmān (a very wise man) said to his son, as he advised him: 'O my son! Do not ascribe any partners to Allah (swt). Polytheism (shirk) is indeed a great injustice.'(31:13)

_____

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command, when He intends [to do] something, is only to say to it: 'Be!' and it is. (36:82)

_____

CHAPTER 2:

ʿADĀLAH

Lesson 2.1: ʿAdālah

In previous lessons, we talked about how Allah (swt) is perfect and limitless. We defined justice as putting everything in its proper place. We also defined equality as treating everything the same. In Islam, we believe in ʿAdālah, justice, and not equality. We said Allah (swt) is al-ʿAlīm, the All-Knowledgeable, al-Qadīr, the All-Powerful, ar-Rabb, the Nurturer, and al-Ḥakīm, the All-Wise. These attributes make it evident that He is All-Just and will do everything that is in our best interest to reach perfection.

We also discussed that there is no reason for Allah (swt) to be unjust, such as ignorance, greed, force, or amusement because He is perfect in every way. Even after learning all of this, one question remains: why is there so much suffering in the world? In this lesson, we will look at some reasons for why suffering exists in the world.

Why Suffering Exists in the World

The most common argument against the justice of Allah (swt) is the constant tragedies and suffering that occur in the world. If Allah (swt) is just, kind, and loving, then why does He let this happen, and why doesn't He stop these tragedies from happening?

Think Out Loud: What is the purpose of this world? What is the purpose of the hereafter?

Remember that the purpose of our creation is to reach perfection and reach the highest level of Jannah. The dunyā is a temporary place for us, and it is the place where we are supposed to grow closer to Allah (swt). One of the ways that we do this is by remembering Him and being patient when we have tests in this world. This is also why one of our most important beliefs is the belief in the hereafter. Allah (swt) promises that those who do their responsibilities, like doing their wājibāt and staying away from what is ḥarām, will be rewarded in the next world. The best reward for us to seek is closeness to Allah (swt), because He is the All-Perfect. We also know that Allah (swt) will not burden a soul more than it can bear.

The Reality of Suffering

There are also some realities in this world that make it necessary for suffering to exist. By understanding these realities, we can understand this topic better.

1. The laws of cause and effect in this world create a necessity of hardship. The world runs within a system of cause and effect. For example, an earthquake or volcanic eruption occurs because of the way this earth is designed, and it may lead to many benefits. However, our limited knowledge makes us look at only the harm they cause. We don't see the bigger picture and how one event is linked to many other events.
2. Allah (swt) has given us free will, which means that we are also capable of causing our own suffering. If we sin, sometimes we will see suffering in this world instead of only in the next. This is one reason

why we must avoid sinning and always repent for our mistakes. Other people are also capable of causing suffering for us, because all people are given free will. Tyrants are able to oppress people, but the people who are truly suffering are the tyrants and oppressors. When someone is oppressed, if they are doing all of their responsibilities and remaining patient, they will be growing closer to Allah (swt) and will be rewarded. Those who are oppressing people are only making their own punishment more severe.

3. Allah (swt) gives us free will to make our own choices. He wants us to use our free will to do our responsibility in this world, and then we have to trust in Him. It is not enough to pray for something to happen if we do not work toward it. For example, we cannot pray for an A on a test without studying, but once we have studied, we have to trust that the result is good for us, whether it is a good grade or not. Once, during the time of Prophet Muḥammad (ṣ), there was an Arab bedouin who decided to leave his camel untied when he went away from it. The Noble Prophet (ṣ) asked the man why he was doing this, and the man responded that he will have tawakkul—trust in Allah (swt). The Noble Prophet (ṣ) responded to the man by saying that he must do his responsibility first by tying his camel, and then trusting Allah (swt). We have to do our responsibility, by doing our wājibāt and staying away from what is ḥarām, and then have hope in Him.

Qurʾānic Proof

1. In order for our faith to become stronger, we must be tested. Allah (swt) says in the Qurʾān, *"Do people suppose that they will be left alone because they say, 'We have faith,' and they will not be tested?"* (29:2).

2. *Allah (swt) has also said in the Qurʾān, "We will surely test you with a measure of fear and hunger and loss of wealth, lives, and fruits; and give good news to the patient"* (2:155).

Think Out Loud: What does fruits mean here? (Think outside the box!)

3. Allah (swt) also tells us that it is in our nature to go against what He wishes if we feel like we are not in need of Allah (swt): *"Indeed, man becomes rebellious when he considers himself without need"* (96:6-7). One of the ways that we recognize that we need Allah (swt) is through tests and hardship.

4. We must look at what happens in this world through an Islamic lens in order to understand the justice of Allah (swt) and the balance He has created. The Qurʾān says, *"He makes the night pass into the day and makes the day pass into the night..."* (57:6). This is supposed to show us that at the end of every darkness, there is light.

5. Allah (swt) also says in the Qurʾān, *"Indeed ease accompanies hardship. Ease accompanies hardship"* (94:5-6). We often think this famous āyah means that ease will come after hardship, but the

Qurʾān uses the word "maʿa," or "with." This means that there is ease within the hardship itself.

6. Another famous āyah states, *"Allah (swt) will not burden a soul more than it can bear"* (2:286). This reassures us that while on the outside, it may look like the suffering in the world is too much, it is, in reality, always exactly the hardship that is needed for that person. Allah (swt) gives us tests to remind us of Him and to bring us closer to Him.

7. Allah (swt) tells us in the Qurʾān, *"Indeed we belong to Allah (swt) and to Him do we indeed return"* (2:156). We know this āyah as the āyah that we say when someone passes away, but we are supposed to remember and say this āyah whenever we go through any difficulty. Why would He want us to do this? The verse means, that everything that we have belongs to Allah (swt). Every blessing that we have comes from Allah (swt)—everything from our family to our successes. Nothing truly belongs to us, and everything belongs to Him. Whenever we have a difficulty, it is an absence of something. Poverty is an absence of wealth, and sickness is an absence of health. Everything that is good comes from Allah (swt), and He gives to us out of His mercy. When He takes from us, it is to test us so we realize that we are completely dependent on Him.

Think Out Loud: What helps you remember Allah (swt) when you are going through hardship?

An Example from Nature

An example we can take from nature is the way some birds learn to fly. When the baby bird is ready to start learning, its mother drops it in the air and lets it struggle and flap its wings. When the baby bird gets tired, its mother puts it on her wings to let it rest for some time before letting the baby try again.

This is similar to the way humans learn to crawl, by being put on their stomach for some time. At first, they struggle even to lift their heads, but it is the best way to help them learn how to use their muscles. We know what is best for them, even if they have no understanding of crawling themselves.

With everything that we learn, we have to struggle to reach our goal. So, when we have the ultimate goal of getting close to Allah (swt), who is limitless and perfect, the path to perfection must also have a struggle.

If we take the example of watching a baby struggle to crawl, we can imagine the feeling that a mother has when they know that their baby is in discomfort. Allah (swt), who is more merciful than our mothers—as He is the All-Merciful—knows how much we are suffering. He is All-Aware and knows everything about us and how severe our difficulties are. However, Allah (swt) is All-Wise, and just like a mother chooses to let its baby struggle so it can lift its head, Allah (swt) gives us the hardships that will bring us closer to Him.

Prophetic Examples

Allah (swt) has given us divine guides to show us how to deal with hardships. One example from the Qurʿān is the story of Prophet Yūnus (ʿa), who was trapped in the belly of a whale and did the following:

فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَـٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Then he cried out in the darkness, "There is no god except You! You are free of imperfections! I have indeed been among the wrongdoers!" (21:87)

We also have the story of Prophet Mūsā (ʿa), who felt fear when he was in front of Firʿawn and his magicians:

Then Moses felt a fear within his heart. We said, "Do not be afraid. Indeed, you will have the upper hand." (20:67-68)

Note that in these āyāt of the Qurʾān, Allah (swt) knows what is in the heart of Prophet Mūsā (ʿa), and responds to that feeling inside him. Allah (swt) is All-Aware of what we feel inside our hearts.

There are many other stories in the Qurʾān and ḥadīth about our divine guides going through hardship. The one that we commemorate every year is the tragedy of ʿĀshūrāʾ. We learn from the story of Imām Ḥusayn (ʿa) and his family and companions about the greatest tragedy of this world, and try to see their hardship as our own. We see how they used every opportunity to get closer to Allah (swt), even when they knew that shahādah was inevitable. Even after all they went through, Sayyidah Zaynab said, "I saw nothing but beauty."

It is from these beautiful examples from our Ahlul Bayt (ʿa) that we learn the true reasons behind hardship and how we can use it.

Awaiting Our Imām (ʿaj)

We must always remember that our last Imām (ʿaj) is living, and we are awaiting him. The corruption and difficulties that are on the earth cannot completely be resolved before his return. One of the things we know about his return is that he will establish justice in this world the way it was filled with corruption.

One of the ways we can do our responsibility toward him is to hope, work toward, and pray for his return. We should make duʿāʾ for him and speak to him because he can hear when we speak to him. We can hope to be one of his close companions when he returns, but this cannot happen overnight. We should try to get closer to him everyday by working toward what he likes and what Allah (swt) has commanded us to do. The Imām (ʿaj) is our hope and light in this time of darkness, and we should seek his help in every moment of our lives. It is a promise of Allah (swt) that this will happen, and we hope to be there.

Activity 2.1a: Review of ʿAdālah

1. What is the definition of justice? Give an example of this definition.

2. Give one reason why suffering must exist. Give an example of this.

3. Name one āyah of the Qurʾān that talks about humans being tested. What does this āyah teach us?

4. Name an example of a Prophet of Allah (swt) who went through a hardship. What example can we take from him?

Activity 2.1b: Reflection

Write about a time you experienced some type of suffering, or someone else going through a difficult time. How did you (or the other person) get through it?

CHAPTER 3:

NUBUWWAH

Lesson 3.1: Nubuwwah

One day, two men were traveling together and became friends. When they reached their town, one of them invited the other to his house for dinner the next day. However, he did not give him his address or phone number. The new friend wanted to go to the house for dinner, but how could he? He did not know how to get there. It would have made sense for the friend to have given directions for how to get to his house. Now, imagine that Allah (swt) has created us and asked us to get close to Him. Does it make sense, then, that He wouldn't give us directions on *how* to get close to Him? Of course not! Allah (swt) is the All-Wise.

We know that our goal is to reach closeness to Allah (swt), and move along this path to perfection. To help us reach this goal, Allah (swt) has given us divine guides—the Prophets and Imāms—and has commanded us to follow them. Even in the case when our Imām (ʿaj) is hidden from us, Allah (swt) has put a system in place for us to continue to receive his guidance, by following the ʿulamāʾ. In this lesson, we will learn specifically about Prophets and how they guide us.

Who is a Nabī?

A Nabī—or Prophet—is a bearer of news. According to Islamic terminology, a Nabī is one who is sent by Allah (swt) to guide mankind to the right path. The word Nabī can come from the root word na-ba-a (ن ب ء), which means to bring news. This is because a Nabī brings news from Allah (swt). It can also be derived from the word na-ba-wa (ن ب و), which means to be high. This is because a Nabī has a high status in the sight of Allah (swt).

A Nabī must have the following qualifications:

1. He must be sent by Allah (swt): there cannot be a self-appointed Nabī.
2. *ʿIṣmah:* he must be sinless. This means protection against committing sins or making grave mistakes.
3. *Muʿjizah:* every Prophet is granted the power of performing muʿjizāt (miracles) in order to prove that his message is from Allah (swt).

Concept of ʿIṣmah

ʿIṣmah (infallibility) is the Islamic concept that those who are appointed by Allah (swt) to guide others must be sinless and never disobey Allah (swt).

All of our Prophets were infallible. This was a tawfīq given to them by Allah (swt) to lead people on the right path. They did not commit sins because they had a close relationship with Allah (swt), and could thus, see the reality of sins. What does this mean? Imagine that you have a glass of water and know for sure that there is poison in that glass. Even if you are extremely thirsty, would you drink that water? Of course not because you know that it will kill you.

Well, the Prophets saw the reality and ugliness of sins. They truly understood how sins would take them away from Allah (swt), so that knowledge prevented them from performing those sins.

Even the words and actions of Prophets (their ḥadīth and sunnah) are very important in understanding Islam. As a result, Prophets are always maʿṣūm.

Meaning of ʿIṣmah

The word ʿiṣmah means a protection or covering. Therefore, it is a special grace (*luṭf*) of Allah (swt) that is given to a person so that he or she is able to keep away from sins out of his or her own free will. A person who is given this gift of ʿiṣmah is called a Maʿṣūm (female: *Maʿṣūmah*, plural: *Maʿṣūmīn*.)

A Maʿṣūm stays away from sin because of his or her deep understanding of how sin harms the soul of a person. They also stay away from sin because they are aware and conscious of Allah's presence at all times. This is just like ordinary people who have the free will to eat anything, even if it's something dirty or disgusting, like bugs. However, most people won't do this because they feel disgusted. People commit sins because they don't realize how much they are harming their souls. This is why if someone commits a sin, the reason that they are sinning is because they don't have a correct understanding of Tawḥīd. If we truly understood Tawḥīd, trusted the wisdom of Allah (swt) in every moment, and truly believed Him to be the All-Aware, we would never sin.

Why Must the Prophets Be Infallible?

The Prophets must be infallible because Allah (swt) sent them to guide people to the straight path (ṣirāṭ al-mustaqīm) and become role models and examples for the people. He also asked people to listen to the Prophets' words and watch all their actions so that they may be guided. For example, Allah (swt) tells us about Rasūlullāh (ṣ) in the Qurʾān:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيرًا

In the Messenger of Allah there is certainly for you a good example (to follow), for those who look forward to Allah and the Last Day, and remember Allah much. (33:21)

Now, if a Nabī or Imām makes mistakes or commits sins, even by accident, how would we know what to follow and what to ignore?

When we want to learn something difficult, we need a teacher to help us learn, and ideally, a textbook about that subject. Ideally, the best teacher that gives us the best ability to learn would have certain qualities.

Think Out Loud: What qualities should a perfect teacher have?

A perfect teacher should have knowledge of what they are teaching, and have the best and most complete knowledge. They should be just, or fair, to all of their students. They should also see the mistakes of the students and what their needs are, in order to help them in the best way possible.

Similarly, if we want to learn Islam and become closer to Allah (swt), who is the All-Perfect and limitless, the best way to learn is from a divine guide. This guide should be perfect and have the most knowledge of Islam. They should be fair and just, and they should also have all the characteristics that make them the best Muslim and best person on earth.

Types of ʿIṣmah

There are two types of infallibility (ʿiṣmah): general (ʿāmmah) and specific (khāṣṣah).

1. **Al-ʿIṣmah al-ʿĀmmah:** This is a general kind of "sinlessness" that is accessible to everyone. For example, the angels are sinless in this sense. They don't commit sins, but it is not out of choice because they have no desires. Similarly, newborns and very young children are also called "*Maʿṣūm*" in this sense. Even if we protect ourselves from certain sins, we can be said to be "*Maʿṣūm*" in a limited sense. For example, if you never steal or backbite, we could say you are "infallible" (*Maʿṣūm*) when it comes to stealing and backbiting.

To better understand how the Maʿsūmīn view sins, let's think of some examples of sins we would never do, because we are so disgusted by them. Sometimes, we might even feel disgusted if we are near ḥarām food, like bacon, or if we see someone drinking alcohol in a restaurant. However, there are some sins that we have gotten used to seeing so often that we don't have this same feeling of disgust when we see them. For example, because TV shows sometimes have people doing ḥarām so commonly, we might not feel disturbed when we see these actions. We might even want to do ḥarām because we see it portrayed in a way that's exciting. This is why we should be careful of our surroundings and what we watch on TV—because we won't feel this same disgust and may commit sin more easily. There have always been some very pious individuals in Islam who did everything wājib and kept away from all ḥarām matters. But they may have made mistakes when they were young, and they learned to become pious with time, knowledge, and experience. When such pious individuals keep away from sin, it is very good, but if they didn't, it would make no difference to us or the rest of mankind. Their ʿiṣmah is only for their own sake.

2. **Al-ʿIṣmah al-Khāṣṣah:** This is a special and specific kind of infallibility that is required of all Prophets and Imāms. This ʿiṣmah is special because it affects everyone else as well. It can be further divided into two categories: the ʿiṣmah of all the Prophets other than Prophet Muḥammad (ṣ) and the ʿiṣmah of the 14 Maʿṣūmīn (ʿa). The other Prophets may sometimes make a choice that is not the best even though it is not a sin, which is called tark al-awlā, meaning not making the best choice. However, the 14 Maʿṣūmīn (ʿa) do not even commit tark al-awlā. They are Allah's most perfect creation about whom Allah (swt) says in the Qurʾān:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

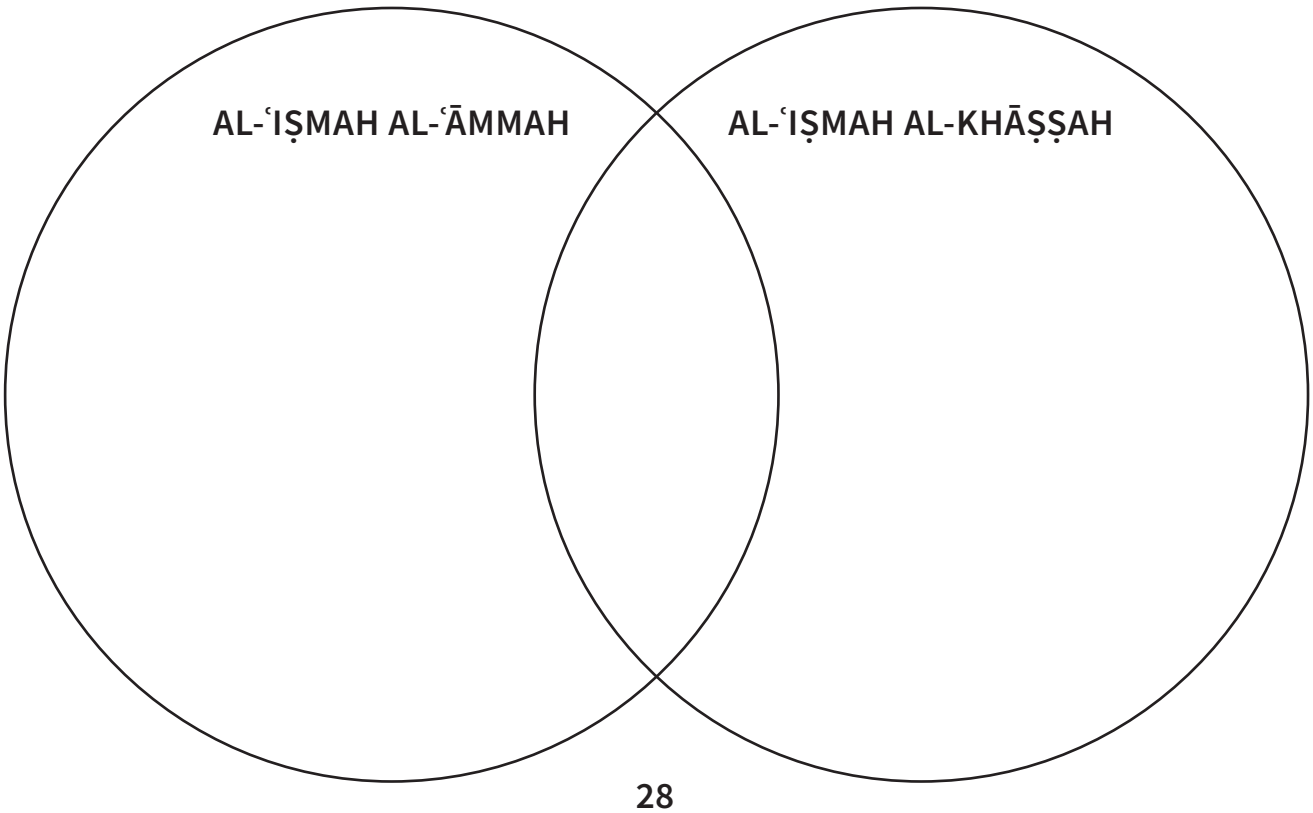
Indeed Allah (swt) desires to keep away all impurity from you, O People of the Household, and purify you with a thorough purification.
(33:33)

Activity 3.1: Review of Nubuwwah

1. Your classmate Abdullah holds slightly different beliefs even though he is Muslim. He tries to convince you that a Prophet is not born without sins. They are granted Prophethood after they stop sinning and become a better person. How could you disprove this logic?

2. What is ʿiṣmah? Why must Prophets have ʿiṣmah?

3. In the venn diagram below, list the similarities and differences between al-ʿIṣmah al-ʿĀmmah and al-ʿIṣmah al-Khāṣṣah:



CHAPTER 4:

IMĀMAH

Lesson 4.1: Imāmah

Why Do We Need Imāms?

In order for us to get closer to Allah (swt), He has sent divine guides to show us the path to perfection. Sometimes, we might have questions about this. For example, if a Nabī or Rasūl has already brought all the laws of Allah (swt), why do we need Imāms? Aren't the Qurʾān, ḥadīth, and sunnah (practices) of Rasūlullāh (ṣ) enough?

To answer this question, we need to think about some of the reasons we need an Imām.

The Need for a Religious Guide

Although human beings are given a natural conscience to understand right from wrong, and then given a book from Allah (swt) and the teachings of a Nabī, it is still possible for people to have different views about Allah (swt) and religion, and to even fight about them, as we see today. If the Qurʾān and ḥadīth are sufficient to remove all differences, then why do we have so many sects in Islam today? Allah (swt) says in the Qurʾān:

> *(We sent) Messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) the Messengers* (4:165)

Also remember the example that we gave in the Nubuwwah lesson about having the best teacher. If we want to learn something complex and important, we want to have the best teacher to help us. Trying to get closeness to Allah (swt) and reach perfection is a lofty goal. For this, we need a teacher that is the best in every way, even if the religion is complete.

Even with the advancements in the material world, like the advancements of technology and science, we still don't have the tools we need to reach perfection, because true knowledge of Islam is different than the kind of knowledge we learn in a textbook.

Think Out Loud: What are the characteristics of a perfect student?

A perfect student should have the will to learn and understand that they do not know everything. If, for example, someone says, "I know everything there is to know about math," will you be able to teach this person? What if the student believes they are smarter than the teacher? Just like this, we have to remove our arrogance in order to open our hearts to understanding Islam from our divine guides.

The only way to follow the correct path is to follow the perfect leader, the Imām. This leader should ideally be the most learned, most just, bravest, and most pious. Allah (swt) has been sending Anbiyāʾ and Rusul since He created human beings, so He would not suddenly leave humans on their own to find guidance. Instead, as part of His grace (*luṭf*), He told His last Nabī to inform people of his successor, namely the Imām (ʿa) and guide after him.

The grace (*luṭf*) of Allah (swt) means through His kindness and mercy, people would not be left alone in a chaos of religious disagreement. An Imām is a luṭf from Allah (swt) that He gave human beings so that they would know the real interpretation of the Qurʾān in every generation.

The Need for a Guardian of Islam

After a Nabī passes away and the religion he taught begins to spread to other countries and cultures throughout following generations, it is very easy for his original teachings and message to get distorted somehow. A lot of culture, superstitions, and innovations are added to the original teachings. This is exactly how the teachings of previous Anbiyāʾ before Rasūlullāh (ṣ) changed and why Allah (swt) kept sending more Prophets and Messengers.

Those who preach religion, such as scholars, are sometimes unable to see what has changed from the original Islam, as their knowledge about Islam is limited and they are not perfect. This is a long and detailed discussion, which we will discuss further in the section on our living Imām (ʿaj) and taqlīd. We summarize it here by saying that this proves that there is a need for an Imām who has a direct connection to the Qurʾān and the teachings of Rasūlullāh (ṣ) through previous Imāms. This Imām is also given special knowledge from Allah (swt) in order to understand the truth and to guide others to the original message.

Imām ʿAlī (ʿa) said in Nahj al-Balāghah, sermon 147, that the earth would never be without a proof of Allah (swt) who is always in the shape of a person. Whether he is known or hidden (in ghaybah), he is present so that the divine message is not lost forever. It is, in fact, impossible for the earth to exist without a representative of Allah (swt) even for a twinkling of an eye, from the day Allah (swt) put Nabī Ādam (ʿa) on the earth until the day life on earth comes to an end.

The Need for a Political and Social Leader

In order for human beings to reach perfection, they should ideally live in a just society. For Muslims, the society or community is called the Muslim ummah. An ummah must be led by one who not only knows religion, but also knows how to prevent social injustice and how to lead people in political matters in accordance with the will of Allah (swt). Of course, Muslims must deserve this by first recognizing such a just leader (Imām) and be willing to let him lead them.

Unfortunately, due to oppression, our Imāms (ʿa) were not able to lead the ummah politically the way that Allah (swt) gave them the responsibility to. Imām ʿAlī (ʿa) was able to lead for a short period of time, as was Imām Ḥasan (ʿa). Our first 11 Imāms (ʿa) were all killed by the opressive leaders who knew that our Imāms (ʿa) had the right to rule, but wanted to protect their kingdoms.

The Need for a Proof of Allah (swt) at all Times

An Imām is a proof (ḥujjah) of Allah (swt) in this world. This means he serves as Allah's proof against those who go astray so that they cannot complain to Allah (swt) on the Day of Judgment that there was no one to guide them. It is, however, the duty of the people to find out who the Imām of their time is and not the other way around. The existence of a ḥujjah means that no one can have an excuse because Allah (swt) has ensured that there is always a guide from Him in the world at all times.

Even when the Ḥujjah is in ghaybah (i.e., not seen by the public), his representatives guide people. Another way of guidance during the ghaybah (or even during his presence) is the following: just like Shayṭān is able to whisper and misguide people, the light, or nūr, of the Imām (ʿaj) can guide people's hearts to Allah (swt) even if we cannot see him. If Shayṭān can misguide so many people all over the earth, is the Imām (ʿaj) any less powerful or capable than Shayṭān?

In addition, an Imām connects the society to Allah (swt) through Rasūlullāh (ṣ). The existence of Rasūlullāh (ṣ) and the Imāms (ʿa) is like the existence of the heart that pumps blood throughout the body and keeps all the organs alive and healthy.

Think Out Loud: How are the Imāms (ʿa) connected to Rasūlullāh (ṣ)?

Activity 4.1: Review of Imāmah

1. In your own words, explain some of the reasons why we need an Imām.

2. What kind of political and social injustices are you seeing around the world that wouldn't be happening if Imām al-Mahdī (ʿaj) was here?

3. Below, there are a few stories mentioned. Which need for an Imām does each show us?
   a. Amirah's father knows that one of the judges in their state takes bribes from people, but anytime he tries to file a report, everybody in the government supports the judge.

   b. Malik has so many questions about religion. He refers to his marjaʿ and ʿulamāʾ for many of them, but sometimes he feels so overwhelmed with the knowledge in the world and how to find Allah (swt).

   c. There's a shortage of food and medical supplies during a natural disaster, where everyone is trying to hoard things for themselves, and Karrar isn't sure what to think.

Lesson 4.2: Qualities of an Imām

Qualities of an Imām

We studied the qualities that an Imām must have in earlier grades. We will now review this topic again but with some more detail. We will go through the qualities of an Imām, using descriptions of Imām ʿAlī (ʿa) from the great ʿālim ʿAllāmah Tabatabāʾī as an example.

1. **ʿIṣmah:** Being free from sin and error. An Imām, like a Nabī or Rasūl, must be Maʿṣūm, or free from sins. The Imām is a guide for others, and people look to him for guiding them to the right path. Therefore, an Imām who commits sins is himself in need of guidance and cannot guide others. Allah (swt) says in the Qurʾān:

   أَفَمَنْ يَهْدِى إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لاَ يَهِدِّى إِلاَّ أَنْ يُهْدَى

   Is He who guides to the truth more worthy to be followed, or he who guides not unless he is guided? (10:35)

   When we say an Imām is Maʿṣūm, we mean his belief in constant awareness of Allah (swt) is so great that he never even thinks of committing a sin. They are Maʿṣūm like the Prophets, because they see the reality of sins and their harm. A Maʿṣūm's piety and awe of Allah (swt) protects him from sin. These qualities are so strong in him that he becomes sinless. It is also necessary for a person whom Allah (swt) appoints to guide others to be sinless; otherwise, people would be confused, as they wouldn't know if what they are following is right or wrong.

   We know that just like the Noble Prophet (ṣ), Imām ʿAlī (ʿa) was a perfect example, even to his enemies. "In all of the discussions of his enemies and his friends about ʿAlī (ʿa), no one has been able to find any weaknesses in his faith. Nor has anyone been able to find any weak point in his bravery, piety, knowledge, justice, and other praiseworthy ethics, because he recognized and possessed nothing but virtue and perfection."

2. **Naṣṣ:** Appointment by Allah (swt) and His Messenger (ṣ). If we think about it, we realize that a leader who decides Islamic laws should be appointed by Allah (swt)! An Imām cannot be chosen by the people, elected by a council, or take over leadership by force. Allah (swt) must appoint him either by asking Rasūlullāh (ṣ) to declare him as the Imām or having the previous Imām tell us about his successor. This designation is called naṣṣ.

"When the Noble Prophet (ṣ) openly invited people to Islam, on the very first day he mentioned about his relatives embracing Islam and nominated ʿAlī (ʿa) as his successor. He manifestly specified ʿAlī's succession in Ghadīr Khumm and elsewhere during the last days of his life. In spite of this fact, the people designated others as successors of the Noble Prophet (ṣ) after his death thus denying the Ahlul Bayt (ʿa) their indisputable rights. As a result, the governments of the time always considered the Ahlul Bayt (ʿa) as dangerous rivals and were frightened of them. These governments exploited various possibilities to annihilate the Ahlul Bayt (ʿa)."

3. **Aʿlam**: Most knowledgeable person of his time. An Imām must know the Qurʾān entirely. He must also know all of the sciences of Islam and be able to answer any question. One of the proofs that Imām ʿAlī (ʿa) was the rightful successor of Rasūlullāh (ṣ) is that people asked him questions that only he could answer.

   "Amīrul Muʾminīn Imām ʿAlī (ʿa) is the first perfect example of the education and training of the Noble Prophet (ṣ). Imām ʿAlī (ʿa) was educated by the Noble Prophet (ṣ) from the period of his infancy. ʿAlī (ʿa) was always with the Noble Prophet (ṣ) like a shadow until the last moment of the Prophet's life. Like a butterfly that sacrifices its life for the candle, ʿAlī (ʿa) also was with the Noble Prophet (ṣ). ʿAlī (ʿa) parted from the Noble Prophet (ṣ) when he took the sacred body of the Prophet (ṣ) in his arms and buried him."

4. **Tafāḍul:** Superior in all good qualities. The Imām must be the most excellent person of his time in all virtues, such as piety, bravery, justice, courage, generosity, etc. If there is anyone in his time who is superior to him in these qualities, then it means he would be inferior to that person, and the other person would be more deserving to be the Imām. A person who is inferior cannot lead a person who is superior to him.

   "According to history, from among all rulers who have come to power since the demise of the Noble Prophet (ṣ) until the present time, ʿAlī (ʿa) is the only person who fully complied with the sīrah (traditions) of the Noble Prophet (ṣ) and who never deviated from the policies of the Prophet (ṣ) in the period of his rule over the Islamic society. ʿAlī (ʿa) implemented the

laws and religious precepts of Islam without any misinterpretation or distortion just as they were executed in the lifetime of the Noble Prophet (ṣ).

No one from among the Companions of the Noble Prophet (ṣ) could be a match to ʿAlī (ʿa) insofar as self-sacrifices, self-devotion, self-dedication, etc. for the cause of the truth were concerned. It cannot be denied that in the absence of this devoted harbinger of Islam, unbelievers and polytheists would have easily extinguished the light of the Nubuwwah in the night of Hijrah and afterward in any one of the battles of Badr, ʿUḥud, Khandaq, Khaybar, and Ḥunayn and would have resulted in the fall of the banner of the truth."

Although Imām ʿAlī (ʿa) was only able to rule for 4 years, he exemplified the quality of being the perfect and just leader and showed us his superiority in all human qualities.

5. **Zuhd:** Free from love of the world. A person interested in worldly pleasures cannot be an Imām. Such a person is usually greedy and loves to amass wealth and gain power over others. A person with these qualities can mislead others. An Imām is free from such distractions. He cannot be tempted, influenced, or even threatened by the world because the world has no value in his eyes. An Imām will never build palaces for himself. Instead his clothes, food, lifestyle will all be very simple and like that of his followers:

"Upon first entrance into the social environment, ʿAlī (ʿa) had a very simple life. During the lifetime of the Noble Prophet (ṣ), after the Prophet's demise, and even during his own glorious khilāfah period, he lived like the poor and in the most humble condition. He had no superiority over the needy insofar as food, clothing, and housing were concerned and used to say, "The ruler of a society should live in such a way so as to be the source of consolation for the needy and the distressed and not the cause of their regret and disappointment."

Although the ruler of the entire Islamic State, he had only seven hundred dirhams on the day of his martyrdom with which he wanted to hire a servant for his house."

Activity 4.2: Review Qualities of an Imām

1. Why do you think the Imām must be the most knowledgeable person?

2. Pick a famous world leader. Does this famous leader have the 5 qualities needed for an Imām? Which ones are missing?

Lesson 4.3: The Living Imām (ʿaj)

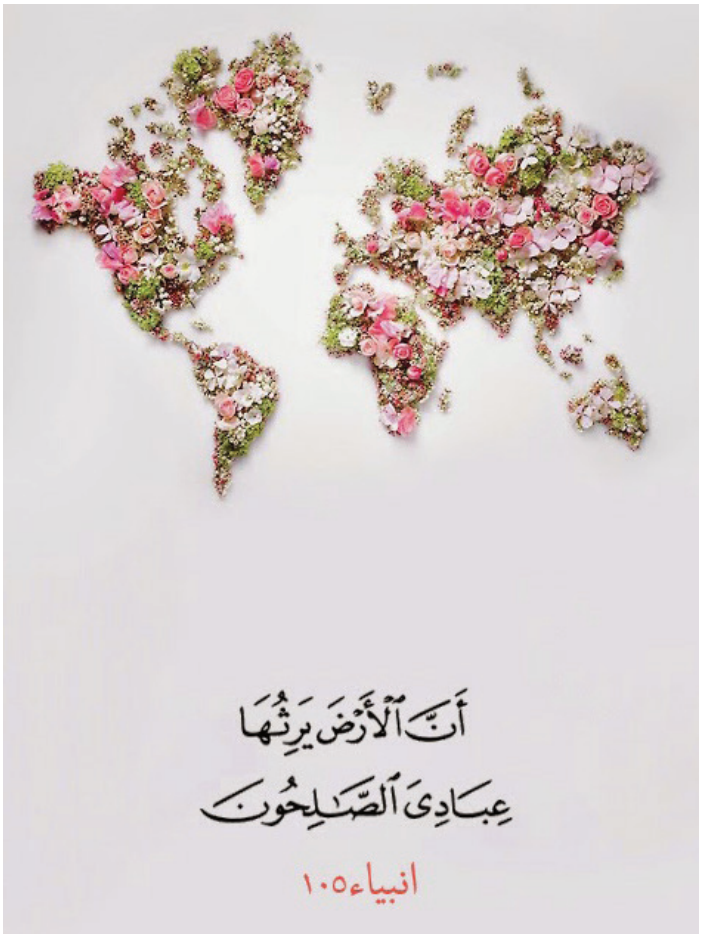
As we mentioned in the previous lesson, having an Imām on the earth at all times is necessary in order for us to be guided and follow the right path that leads to Allah (swt). Who is the Imām of our time? What do we know about him? Why is he not seen by our eyes?

Imām al-Mahdī (ʿaj) went into *ghaybah*—occultation—soon after his father, Imām Ḥasān al-ʿAskarī (ʿa), passed away. Occultation means that the Imām (ʿaj) is hidden from us. There are two parts of the ghaybah. During the first ghaybah—the minor occultation—the Imām (ʿaj) had one living representative with whom he would visit, and this representative would announce the Imām's wishes. There were four representatives during this time.

After the fourth of the representatives passed away, the Imām (ʿaj) went into the major occultation, where he is unseen by his followers, who should be eagerly awaiting his return.

The Long Life of the Imām (ʿaj)

We may have questions about the presence of Imām al-Mahdī (ʿaj). How can someone be alive for so long? Well, Allah (swt) raised Rasūlullāh (ṣ) to the Heavens for Miʿrāj. He also raised Nabī ʿĪsā (ʿa) and has kept him alive in the Heavens until he returns at the end of time. So, it is very easy for Allah (swt) to keep someone alive on the earth for a long time. He has given us these and other examples so that we know that this is possible. We have to remember that just because we are closer to the end of times, this does not mean that such miracles are not possible. The same way we believe in all the miracles of the Prophets and Imāms (ʿa), we should also believe that the Imām (ʿaj) is alive and his life has been extended.



Think Out Loud: How do we act when we are waiting for someone to come to our house as a guest?

During Intiḍār

Intiḍār means "waiting," but in the case of waiting for the Imām (ʿaj), we should be *actively* awaiting him. Imagine that we are waiting for a guest to come to our house. Do we just sit on the couch until we hear the doorbell and then start preparing? No, of course not! Long before our guest arrives, we prepare food for them, put on our best clothes, and make sure that our house is clean. During the time of intiḍār, we should be preparing for the Imām (ʿaj) in this same way, as if he is coming tomorrow. So, if we hear the "doorbell," we are ready to welcome our Imām (ʿaj) with open arms.

How can we actively await the Imām (ʿaj)? The most important way we can wait for him is by making sure we obey Allah (swt) and perform all our wājibāt and stay away from ḥarām. These are the first duties we have toward showing our loyalty to Imām al-Mahdī (ʿaj). This dunyā is a mirage, and will prevent us from becoming closer to Allah (swt) if we are not careful. Love of this world is a distraction that may take us away from the worship of Allah (swt). Everything in this world can be used as a means to get closer to Allah (swt), but sometimes, we see the means as the goal. For example, we can earn money as a way to get closer to Allah (swt), by spending it in charity and helping others, but the goal should not be earning wealth solely to become rich. When we die, we will see that material blessings were nothing but means to obey Allah (swt), and were worthless on their own.

We should be ready for the Imām (ʿaj) when he returns by acting in such a way that if he returned tomorrow, we would not change the way we act. Think about your actions: how would you change if the Imām (ʿaj) was in the same room as you? Our Imām (ʿaj) is alive, and although we cannot see him, he can see us. He hears our prayers, so we should make duʿāʾ for his return, so that the Imām (ʿaj) knows our love for him.

As Imām ʿAlī (ʿa) has mentioned, a good way to remember our Imām (ʿaj) and pray for his reappearance is to recite the duʿās taught to us by Imām al-Mahdī (ʿaj) himself, such as Duʿāʾ Iftitāḥ, which we recite in the month of Ramaḍān.

> Imām ʿAlī (ʿa):
>
> The best duʿāʾ is the duʿāʾ for the appearance of Imām al-Mahdī (ʿaj) (e.g. Duʿāʾ Faraj).
>
> Wasāʾil ash-Shīʿah, Vol. 11, Ch. 13, P. 35

We should also remember that since our Imām (ʿaj) is among us, any muʾmin could be him. In fact, he is believed to meet the muʾminīn on three occasions:

1. At the time of Ḥajj
2. In times of trouble
3. At the funeral of a muʾmin who does not have outstanding khums

When this happens, we may not recognize the Imām (ʿaj) because our deeds are not high.

Think Out Loud: How does our Imām (ʿaj) guide us while he is in ghaybah?

The Reappearance (Ẓuhūr) of Imām al-Mahdī (ʿaj)

The coming of Imām al-Mahdī (ʿaj) and the earth being filled with peace and justice is something both the Shīʿah and Sunnīs agree upon. There are many ḥadīth in the Ahlus Sunnah books, including their six "ṣaḥīḥ" books, which our Ahlus Sunnah brothers and sisters believe to contain only true ḥadīth. These ḥadīth mention that Imām al-Mahdī (ʿaj) is going to come in the last days to establish a just universal government. This is also the promise that Allah (swt) has mentioned in the Qurʾān:

And certainly We have already written in the book [Zabūr] after the [previous] mentions that the earth shall be inherited by My righteous servants. (33:105)

When Imām al-Mahdī (ʿaj) returns, he will first come to Mecca. Here, he will address the entire world, reminding people of Ḥadīth ath-Thaqalayn of Rasūlullāh (ṣ) and the right of the Ahlul Bayt (ʿa) and the injustices done to them.

Then, the Imām (ʿaj) will outline his goal: to establish Islam as the universal religion for all humankind and Tawḥīd as its central message. He will invite people to obey Allah (swt), Rasūlullāh (ṣ), the message of the Qurʾān, and him, the Imām of the time (ʿaj). Imām al-Mahdī (ʿaj) will call for reviving whatever the Qurʾān upholds and ending whatever the Qurʾān forbids.

When we look at the world today, we can see that there are many injustices throughout the earth. Our Imāms were not able to lead the Muslims, even though this was their right as the Imāms. They were given this right because they are our divine guides, and the most perfect human beings on the earth. We want to be ready for the Imām (ʿaj), so that when he returns, we are with him.

Activity 4.3: Review of The Living Imām (ʿaj)

Answer the following questions in complete sentences.

1. Where will the Imām (ʿaj) first make his appearance?

2. What are some actions we can do to prepare ourselves to be followers of the Imām (ʿaj)? List four actions below:

3. After finishing up a group project at the library, Musa and his friends are discussing the concept of someone coming and reminding us of God. What are some points to help Musa support his point of view?

4. Karimah sees a video of a man claiming to be the Mahdī (ʿaj). He proves he knows Arabic by reciting Sūrah al-Ḥamd. How can she know he is not the Imām (ʿaj)?

CHAPTER 5:

QIYĀMAH

Lesson 5.1: Qiyāmah

After Tawḥīd, the most important belief in Islam and the most emphasized subject in the Qurʾān is the belief in life after death. This is called the belief in Maʿād, which we commonly refer to as Qiyāmah. Maʿād means "return," referring to how when we will be resurrected, we are returning to Allah (swt). Qiyāmah means "standing," which refers to how we will be standing for our Judgment on this day. The Day of Resurrection will be the day when all humans are brought back to life and judged for their actions. The good are rewarded with eternal bliss and paradise, and the unjust are punished in Hell. Without belief in Maʿād, life would have no purpose or meaning.

Think Out Loud: Would it be fair if Allah (swt) tested us with hardship and didn't give us any reward or consequences?

In this dunyā, we often see people who are doing wrong or bad actions, but do not face consequences. There are many bad people who have wealth and good people who face hardship. Isn't it against Allah's justice and mercy to treat these two groups of people the same, without any consequences or rewards? Fundamentally we know that Allah (swt) is the All-Just. Rewards and punishments are the natural consequences of our actions. However, this world was not made for consequences or rewards, rather it is the hereafter where each person will face the results of their deeds, both good and bad.

When we try to imagine the hereafter, we should realize that resurrection is where we will have our real "life." Right now, in the dunyā, we are attached to the physical world, which is filled with distractions and limitations. For example, we see people who mislead others in this world and deceive them into thinking that leading a sinful life is good.

Think Out Loud: When we look at celebrities, who have all the money in the world, do you think that they are always happy with their lives?

We see that celebrities often have problems in their lives, even with the material wealth that they have. After we die, these distractions won't be there anymore. The only thing that will be clear is the Tawḥīd of Allah (swt), and we will see that this world was so insignificant. It is at this time that we will be judged for what we did in this world.

Book of Deeds

We know that every action a person commits in this life and every word he or she utters, is recorded by angels in a book of deeds:

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنْ الْيَمِينِ وَعَنْ الشِّمَالِ قَعِيدٌ
مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

When the twin recorders record [his deeds], seated on the right hand and on the left: he says no word but that there is a ready observer beside him. (50:17-18)

The two angels who record these deeds are called Kirāman Kātibīn, the Noble Scribes. We should remember that we have these angels sitting on our shoulders, even though we cannot see them. A good way to remind ourselves of this, which is also mustaḥab, is

to say salām to these angels after ṣalāh, while looking at our right and then left shoulders, without moving our heads.

On the Day of Judgment, everyone will be given their book of deeds to look at. The good will be given their book of deeds in their right hand from the front, and they will be very happy to read it because this means they are going to Jannah (Paradise). However, the evil will be given their book of deeds in their left hand from the back, and they will be terrified because they will know this means they are heading to the Hellfire. They will not want to read it, but will be forced to do so. Allah (swt) tells us this in the Qurʾān:

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا اِقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

We have attached every person's deeds to his neck, and We shall bring it out for him on the Day of Resurrection as a wide open book that he will encounter. "Read your book! Today your soul suffices as your own accountant." (17: 13-14)

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَاوَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

The Book will be set up. Then you will see the guilty, afraid of what is in it. They will say, "Woe to us! What a book is this! It omits nothing, big or small, without covering it." They will find present whatever they had done, and your Lord does not wrong anyone. (18:49)

Rasūlullāh (ṣ) and the Ahlul Bayt (ʿa)

Out of all of Allah's creatures, no one will receive more honor on the Day of Judgment than Rasūlullāh (ṣ) and his Ahlul Bayt (ʿa). They will be given the highest ranks, and everyone will want to be near them. We, too, want to have this honor of being close to the Prophets and Imāms (ʿa), inshāʾAllāh. Rasūlullāh (ṣ) will be near a fountain called Kawthar, and anyone who gets to drink from this fountain will enter Paradise and never feel thirsty again!

Imām ʿAlī (ʿa) will be given the right to decide who enters Paradise and who enters Hell, and that is why he is called "Qaṣīm al-Jannati Wan-nār" (The Distributor of Paradise and Hellfire).

Sayyidah Fāṭimah az-Zahrāʾ (ʿa), the daughter of Rasūlullāh (ṣ), will be the first one to enter Paradise, and she will only go in with her Shīʿah following her. This is the position of the Ahlul Bayt (ʿa). One of the reasons why we ask for their intercession—for them to ask Allah (swt) to accept our deeds—is because they are so close to Allah (swt).

When it is announced on the Day of Judgment, "Where is the Beauty of the Worshipers (Zaynul ʿĀbidīn)?", all the trillions of beings standing on the plains of Maḥshar will see Imām as-Sajjād (ʿa) being ushered forward and cutting through the ranks of people, and everyone will look at him with amazement and great love. In this manner, every individual of the Ahlul Bayt (ʿa) will be honored and will help their sincere Shīʿah and those who loved them to get to Jannah (Paradise).

Testimony of the Limbs

On this day, the evil ones will deny what is in their book of deeds and will lie and protest. They will argue and even swear that they never committed the sins recorded in their book of deeds. Allah (swt) will then cause their limbs to speak. Their tongues will be made silent, and instead, their hands and legs will testify against them:

اَلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Today, We shall seal their mouths, and their hands shall speak to Us, and their feet shall bear witness concerning what they used to earn. (36:65)

Many other things will bear witness as well. The places where a person did something good or bad will bear witness. The days and nights will bear witness. The earth will bear witness. The Qurʾān will bear witness who read it and who did not. The masājid will bear witness who prayed in them and who did not, and so on. In other words, in the Hereafter, everything will be alive and able to speak.

The Scales of Deeds (al-Mīzān)

Every person's actions—good or bad—will be weighed. How "heavy" a person's deeds are will depend not only on their actions, but also on their understanding and the intention behind the actions.

For example, if a person prayed only because it was a habit and not really out of love for Allah (swt), their intention was weak, so their ṣalāh will be very light. And if a person is learned in religion and prayed two rakaʿāt, his or her ṣalāh might be "heavier" (i.e., have more spiritual merit) than a person who prayed 100 rakaʿāt, but was not aware of the meanings. The weight of each ṣalawāt you recite upon Rasūlullāh (ṣ) and his Ahlul Bayt (ʿa) will be very heavy. The more you recite it in this world, the happier you will be on the day your deeds are weighed. Allah (swt) talks about al-mīzān in the Qurʾān:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed, We shall produce it and We suffice as accounters. (21:47)

The Bridge (aṣ-Ṣirāṭ)

Every person will then be told to try and get to Jannah by crossing over a bridge (aṣ-ṣirāṭ). The ṣirāṭ is a very long bridge from Maḥshar all the way to the gates of Jannah (Paradise), but it passes over the Hellfire. Anyone who slips and falls off the bridge will fall straight down into the Hellfire. Some narrations tell us that for the faithless, the ṣirāṭ will be "thinner than hair, sharper than a sword's blade, and hotter than fire." But those who are pious will cross it like a flash of lightning. For some, it will be made very wide and spacious. Others will slip and crawl, but make it to Jannah eventually after many, many years, while the evil will slip and fall down into Hell.

وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا
ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

There is none of you but will come to it: a [matter that is a] decided certainty with your Lord. Then We will deliver those who are Godwary, and leave the wrongdoers in it, fallen on their knees. (19:71-72)

In some narrations, we are told that the ṣirāṭ will have many stations. Each station will be a place for one of the duties of Islam. For example, when a person reaches the station of ṣalāh, they will be questioned about it. If they used to take their ṣalāh lightly, they will be punished. Those who successfully pass through all the stations will give thanks to the Mercy of Allah (swt) and the intercession (shafāʿah) of Rasūlullāh (ṣ) and his Ahlul Bayt(ʿa).

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ

[But first] stop them! For they must be questioned. (37:24)

Rasūlullāh (ṣ) said to Imām ʿAlī (ʿa), "O ʿAlī! On the Day of Resurrection, I, you, and Jabrāʾīl shall sit on the ṣirāṭ, and none shall pass over the ṣirāṭ except one who is freed from Hell because of your love."

That is why in some ḥadīth, Imām ʿAlī (ʿa) is called Ṣirāṭul Mustaqīm (the Straight Path). The Maʿṣūmīn (ʿa) are called "ṣirāṭ" in this world because they are like a bridge that connects us to Allah (swt). It is perfectly appropriate to call them the "Paths of Allah (swt)." Those who hold on to the Qurʾān and Ahlul Bayt (ʿa) in this world will cross the ṣirāṭ safely on the Day of Judgment. Rasūlullāh (ṣ) promised us before leaving this world in a ḥadīth that is known as Ḥadīth ath-Thaqalayn:

"I leave behind two important things (thaqalayn): the Book of Allah (swt) and my family, my Ahlul Bayt (ʿa). If you hold on to them, you will never go astray after me, and these two will never separate until they return to me at the Fountain of Kawthar."

Imām ʿAlī (ʿa) said, "Know that you have to pass over the pathway (of ṣirāṭ) where steps waver, feet slip away, and there are fearful dangers at every step."

The Final Destination

As the Day of Judgment progresses, the good will separate from the evil and become different communities. One of the signs that someone is heading to Jannah is that his or her face will be bright and happy, while the face of one who is destined for Jahannam will be gloomy and unhappy:

وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ وَوُجُوهٌ
يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ أُوْلَئِكَ هُمُ الْكَفَرَةُ
الْفَجَرَةُ

That day, some faces will be bright, laughing and joyous. And some faces on that day will be covered with dust, overcast with gloom. It is they who are the faithless, the vicious. (80:38-42)

The faithful will keep running toward Jannah with their faith lighting the way for them, while the faithless will keep stumbling and falling into the Hellfire. They will try to hold on to the faithful, but will not succeed.

The faithful will finally make it to Jannah. They will be delighted to arrive there, knowing that they shall live there forever and never experience any fear or grief. The angels will welcome them:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلاَئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلاَمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

The Gardens of Eden, which they will enter along with whoever is good from among their ancestors, their spouses, and their descendants, and the angels will call on them from every door, "Peace be on you, for your patience." How excellent is the reward of the [ultimate] abode! (13:23-24)

Unfortunately, sins stick to a person's soul and make it dirty and rusty. Many people who end up in Hell will eventually be purified and cleansed. They will come out of Hell and be brought to Paradise. Only the very evil people will remain there forever out of their own choice because they will refuse to be purified.

Imagining the Hereafter

Some scholars say the difference between this world and the Hereafter is like the difference between our previous "world" when we were in the wombs of our mothers and this world. A fetus in the womb of its mother lives in a small, dark, cramped place. Even if you could talk to it, there is no way it could imagine light or the color of the vast oceans and tall mountains; a flower or a fruit; what it means to see or walk; or the movements of the sun and the moon. In the same way, we can only imagine Paradise and Hell based on our limited language and experience in this world, but the Hereafter is very, very different from this world and beyond our imagination.

Remember that we must have a balance of hope and fear in Allah (swt) and the Day of Judgment. If we try our best to purify our intentions, do what is wājib, and stay away from what is ḥarām, Allah (swt) will reward us.

Activity 5.1: Review of Qiyāmah

1. Who will receive the most honor on the Day of Judgment? Why do you think this is the case?

2. What is the Book of Deeds? What is the significance of receiving your book in your right or left hand?

3. The Qurʾān says, “On the day when witness shall be given against them by their tongues, their hands, and their feet concerning what they used to do” (Sūrah an-Nūr, Verse 24). Choose three things from the list below that might testify for or against someone on the Day of Judgment. What might they say?

   Hands:

   Tongue:

   Computer:

   A friend:

   Feet:

4. What is our path to Allah (swt) in this world?

5. Pick one verse of the Qurʾān in this lesson that stood out to you the most. Write your thoughts about it.

FIQH
(ISLAMIC LAWS)

CHAPTER 1:

RITUAL PURITY

Lesson 1.1: Najāsah

Many Muslims think that there must always be a scientific reason behind every law in Islam, or that the reason should be completely clear. While we may know some of the reasons, this is not always the case. For example, we will never know why Fajr consists of two rakaʿāt while Ẓuhr has four rakaʿāt. Does this mean that we should pray how many rakʿāt we want? Of course not! Another example we can think about is the scientific examples in the Qurʾān. While it's good to reflect on the science in the Qurʾān, the scientific miracles in the Qurʾān shouldn't be the reason we believe in it.

How, then, can we be convinced of Allah's laws? We've established that there must be an All-Perfect Creator, who is All-Aware.

Allah (swt) created us so we can grow closer to Him, because by obeying Him, we can reach perfection. He is our Creator, and He knows what is good and bad for us. If we believe in this, then we do not need to know why Fajr is two rakaʿāt or be convinced of the Qurʾān through science.

Remember, Islam means submission, which means that we submit our hearts to Allah (swt). Our society pushes us toward submitting to our wants and wishes instead of to Allah (swt). We might not realize this, but it pushes us toward our desires, even if they are against Islam. Muslims believe submission is only to Allah (swt), for He is our Creator. We should submit our hearts to the All-Merciful Allah (swt) who is All-Knowing and All-Wise. By submitting to Allah (swt), we grow closer and strengthen our bond with Him.

The rules of ṭahārah and najāsah are rules that not only directly affect the health of our souls, but they also test and strengthen our obedience to Allah (swt), giving us an opportunity to grow closer to Him.

Acts of worship, like prayer and fasting, are spiritual acts. This means that it is not just the body that is involved, but more importantly, the soul. When worshiping Allah (swt) in this world, our bodies and souls work together.

A spiritually impure thing is called najis. Najis does not necessarily mean dirty; it means ritually impure. A ritual is a special act of worship you perform in order to please Allah (swt), like prayer or wuḍūʾ. A ritually impure thing may make an act of worship invalid. It can also make what you are eating impermissible. Sometimes, things that we think are dirty (like mud) are not necessarily najis. They may, in fact, be things which clean away najāsah, which we will learn about in future lessons. Other things that we consider clean may actually be ritually impure (e.g., a clean dog).

There are 10 main things that are najis in Islamic law. Some of them are:

- Urine
- Stool
- Blood
- Animal carcass
- Dogs
- Pigs
- Kāfirs
- Alcohol

All the above things are called ʿayn an-najis, or inherently najis. This means that they are always najis in their essence. For example, a pig is always najis. As a way of understanding what this means, let us take the example of sugar. Sugar is inherently sweet. However, tea can only be called sweet if sugar is added to it. Tea, therefore, is not inherently sweet, but is sweetened by adding sugar. The sugar will always be sweet, the same way that things that are ʿayn an-najis will always be ʿayn an-najis, like pigs and dogs.

Blood is also ʿayn an-najis, and your hand is inherently ṭāhir, or pure. If blood gets on your hand, your hand is now najis, but it is not ʿayn an-najis. If you wipe the blood off with a tissue or an alcohol wipe, your hand is still najis. You have to make your hand ṭāhir using water. The blood cannot be made ṭāhir and must be washed off first for your hand to become ṭāhir. Let's look at some of the ʿayn an-najāsāt in depth.

URINE AND STOOL

The urine and stool of humans and some animals are najis. The urine and stool of some animals, like birds, on the other hand, are not najis. This means that even though it's dirty when you find bird stool outside or on your clothes, you do not have to wash it in a special way to make it ṭāhir.

Urine and stool from humans and some animals are examples of things that are both dirty and najis at the same time. It is important to properly clean oneself with water after going to the bathroom and releasing urine and/or stool. Areas that have been touched by urine must be cleaned with water.

Practical tip: It is sometimes difficult to find a container to hold water to clean oneself in public bathrooms. One practical tip is to carry a small bottle and fill it up with water at the sink. Restaurants also usually give to-go cups for free.

BLOOD

Animal blood is important to know about when we think about ḥalāl food. When we kill an animal for food, we do it with a deep and sudden cut through the big vein in their neck —the jugular vein—so that the animal does not feel much pain, and most of the blood drains out.

Animals are of two types:

1. Animals whose blood would come out with a gush (meaning it sprays out) when cut like this. This includes chickens, cows, and other large animals, like horses.
2. Animals whose blood does not gush out when cut like this, like snakes or fish.

The blood from the first category of animals is najis. For example, the blood of chickens, cows, and horses is najis. There is one exception to this, which is the blood that's left in the body of an animal that is slaughtered according to Islamic law, so the meat is ḥalāl. For example, when a butcher slaughters a chicken according to Islamic law, he does it quickly with a sharp knife so that the blood gushes out. Then, he will drain more of the blood, but some might still be left.

However, it is not permissible to consume the blood in the heart or the jugular vein.

But the blood of the second category of animals (like snakes and fish) is not najis.

There are several conditions that need to be met so that an animal is slaughtered in a way that its meat is considered ḥalāl. One of the principal conditions is that the animal must be facing the qiblah, and then its throat be slaughtered from the neck so most of the blood can be drained out.

ANIMAL CARCASS

The dead body (carcass) of an animal whose blood gushes out is najis when that animal dies without being slaughtered Islamically. For example, if a cow dies out of old age or exhaustion on the farm (not by slaughtering), its dead body will be najis.

DOGS AND PIGS

All dogs and pigs are najis. Their hair, nails, teeth, bones, and sweat are also najis. According to Islamic law, it is not permissible to buy dogs for the purpose of keeping them as pets. This does not mean that dogs are bad, for Imām ʿAlī (ʿa) once praised the virtues of dogs, particularly how smart and friendly they can be. But, we are not to keep them inside our homes. Using dogs for a reasonable purpose, such as guiding, guarding, or hunting is permissible.

KĀFIR

In Islamic law, a kāfir (or more precisely, kāfir fiqhī) is a person who is not a Muslim. This is different from the kāfir whom the Qurʾān speaks about, who is someone who knows the truth of Islam, but decides to reject it; or rejects God and is ungrateful to Him because of his or her inner malice. The meaning of kāfir in Islamic law is more general, but in the Qurʾān, its meaning is much more specific.

Most marājiʿ, like Āyatullāh Khamenei and Āyatullāh Sīstānī, state that the Ahlul Kitāb, who are Jews and Christians, are ṭāhir. Nonetheless, regardless of the kind of kāfir a person is, it is important that we still respect and show kindness to them,

as they are still beloved creations of Allah (swt).

As Imām ʿAlī (ʿa) has said, *"There are two kinds of people in this world: they are either your brothers and sisters in Islam or your equals in humanity."*

Even if the person is not a Muslim, never think that you are higher than them; they might revert one day, or due to their circumstances, they might be forgiven by Allah (swt) on the Day of Judgment.

ALCOHOL

All kinds of alcoholic drinks are ḥarām to consume, and drinks such as beer and wine are najis as well. Some marājiʿ, including Āyatullāh Sīstānī and Āyatullāh Khamenei, state that ethyl alcohol (ethanol) is ṭāhir, even though consuming it (except when it is a small trace amount that is mixed into something else) is ḥarām. Ethyl alcohol is the kind of alcohol that is used in industrial alcohol and mixed into substances like rubbing alcohol, where it is made poisonous to drink. Ethyl alcohol is also found in perfumes, vanilla extract, and soy sauce. So, according to Āyatullāh Sīstānī, if a tiny amount of vanilla extract is mixed into cake batter, because the amount is so small relative to the amount of cake batter, that it virtually disappears into it, the cake would still be ḥalāl to eat.

Activity 1.1: Review of Najāsah

1. Naila is eating lunch at school on the same table as Wendy. Wendy bought some pepperoni pizza. She knows Naila doesn't eat pepperoni, so she picks off the pepperoni and offers Naila the pizza. Can Naila eat this pizza? Why or why not?

2. Mahdi is eating delicious fried chicken that his mom made. When he cuts a piece, he notices some red blood. Is his chicken najis? Why or why not?

3. Hasanayn shakes Matt's hand. Hasanayn's hand is a little bit wet. Matt and his family are Christians. Is Hasanayn's hand now najis? Why or why not?

4. When Sarah was walking by her neighbor's house, her neighbor's dog licked her face and ḥijāb. It is now time for ṣalāh. Can Sarah offer her ṣalāh just like that? Why or why not?

Lesson 1.2: Muṭahhirāt

One day, a group of women came complaining to Prophet Muḥammad (ṣ) that whenever they walked to the masjid, they had to walk by a sewer, which made their shoes najis. The Prophet (ṣ) replied that this was no problem, since the earth was a purifier. Once they stepped out of the sewer and walked on the earth (with certain conditions), the earth and its dust would make their shoes ṭāhir again.

When our body is dirty, we use water, soap, and shampoo to clean it. Acts of worship, which are spiritual in nature, are meetings we have with Allah (swt). It is therefore necessary that we stay clean from ritually impure things. Ritual impurity is called najāsah. Just like soap cleans away physical impurities, the muṭahhirāt clean away spiritual impurities.

The muṭahhirāt are things that can make ṭāhir those objects that have become najis. Nine of the muṭahhirāt are:

1. Water
2. Earth
3. Sun
4. Islam
5. Tabaʿīyyah
6. Ghaybatul Muslim
7. Istiḥālah
8. Inqilāb
9. Intiqāl

WATER

There are 2 kinds of water:

- Muṭlaq Water
  - Water that can be called “water” (even if it has a slight taste, color, or smell)
  - Can make a najis thing ṭāhir
  - Examples: tap water, well water, sea water, or rain water
- Muḍāf Water:
  - Liquid that can’t be called ‘water’ (on its own)
  - Cannot make a najis thing ṭāhir
  - Becomes najis when it comes in contact with najāsah even if there is a lot of it
  - Examples: muddy water, vitamin water, or even tea or lemonade

Muṭlaq water can purify, and the water used to purify can be kur (great in quantity) or qalīl (anything less than 384 liters).

What is kur? Kur is at least 384 liters of water. This is around 5 regular sized bathtubs, and we have further guidelines on the exact quantity needed.

An interesting fact to note is that still water that is muṭlaq, kur, and ṭāhir remains ṭāhir even when it comes into contact with najāsah, as long as it doesn’t change in

color, taste, or smell. For example, urine or blood in the sea will not make the seawater najis. However, it does become najis if it is qalīl and comes into contact with najāsah. For example, if you take seawater and put it into a small bucket, it is now qalīl.

EARTH

While you are walking, if the sole of your shoe or foot becomes najis by coming into contact with something najis, then it can be made ṭāhir by walking on some dry and clean earth until the najāsah comes off. For example, if anyone were to walk in the park, on dirt, or on sand for 15 steps, and the najāsah came off during this time, his/her shoes would become ṭāhir. This is only true if your shoes became najis from stepping on something. If your shoes become najis in a different way, like if your finger is bleeding and you touch your shoe, making it najis, you cannot use this method.

SUN

This makes those things that cannot be moved ṭāhir, such as a wall, a tree, the earth, a door, a window, etc. When the najāsah on such items is removed, and the spot where the najāsah was remains wet, then it becomes ṭāhir by the direct rays of the sun. There are other conditions as well that you can find in the risālah (Islamic book of laws). For example, if it becomes dry from the wind instead of the sun, it would not become ṭāhir .

ISLAM

When a non-Muslim believes in the Oneness of Allah (swt) and the Prophethood of Muḥammad (ṣ) and declares his/her belief, then he/she becomes ṭāhir. According to Islamic law, a kāfir, or someone who disbelieves in one God, is considered najis. Their hair, nails, teeth, bones, and sweat are also najis. It is important to note that most marājiʿ, like Āyatullāh Khamenei and Āyatullāh Sīstānī, have derived the ruling that Ahlul Kitāb, such as Jews and Christians, are considered ṭāhir, as they believe in one God. Refer to your marjaʿ for the full rulings.

TABAʿĪYYAH

This is when a najis thing becomes ṭāhir as a result of another thing becoming ṭāhir. One example is when a kāfir becomes a Muslim, his non-bāligh children also become ṭāhir.

Another example is wine. When ripe grapes are boiled to a point where they become wine, the container they were boiled in becomes najis. However, if the wine is boiled down even further to where it turns into vinegar, which is ṭāhir, then the container becomes ṭāhir again.

Another example is when our hands become unclean while washing something najis. When that thing becomes ṭāhir, our hands also become ṭāhir from this washing.

GHAYBATUL MUSLIM

This is when a Muslim who is a follower of Islamic laws gets his or her clothes najis and goes out of your sight long enough for him or her to be able to have cleaned the clothes. When he or she comes back with the same clothes again and acts in a way that they have been cleaned, you can assume they are ṭāhir, without asking about it. This is one way that we respect the dignity of other believers.

ISTIḤĀLAH

This is when a najis thing changes to the extent that it is not considered to be the same substance or thing anymore and people do not consider that object to be the same thing as its original state. When this happens, the object becomes ṭāhir. An example of this is if a piece of wood is najis, but then you burn it for fire, the ashes are not najis. Another example is if a dead pig is buried in the earth, and decomposes all the way so that it is not a pig anymore—it is soil.

However, if you take wheat that is najis and try to change it into bread, the bread would still be najis. The wheat is an ingredient in the bread, the wheat itself did not change into something else. Another example of something that is not istiḥālah is gelatin from animals that are ḥarām to eat. This means animals that are always ḥarām to eat, like pigs, but also animals that are not slaughtered in a ḥalāl way. Gelatin is often made from prolonged boiling of skin, cartilage, and bones from animals. Many chemical changes take place in order to form gelatin. However, boiling these items until they form gelatin is not considered a fundamental change in substance. This means that it is not istiḥālah.

INQILĀB

This is similar to istiḥālah and can be considered a specific example of istiḥālah having to do with vinegar. Istiḥālah occurs when wine turns into vinegar. Vinegar is ṭāhir even though wine is najis.

INTIQĀL

Intiqāl means to be transferred. When a mosquito sucks the blood of a human being, after a gap of time, when the blood becomes food for the mosquito and transfers into its body, it becomes ṭāhir. So, if you were to kill the mosquito at that point and blood came out of it, the blood would be ṭāhir.

Activity 1.2: Review of Muṭahhirāt

1. Laila is swimming in her swimming pool. She cuts her hand and it starts bleeding in the pool. Does the water in the pool become najis? Why or why not?

2. When Priya was in second grade, her parents decided to revert from Hinduism to Islam. As a result, she became ṭāhir. This is an example of which of the muṭahhirāt?

3. Ali and Hasan were playing outside in their neighborhood when their neighbor's dog came up to them and licked Ali's shirt. They both went home to eat dinner. After two hours, Ali went over to Hasan's house and was wearing the same shirt. It was time for ṣalāh. Can Hasan assume that Ali's shirt is still najis? Why or why not?

4. Jannah is drinking a glass of water when her tooth falls out. Blood falls into her water. Is the glass of water najis? Why or why not?

5. Can Kazim use water from his swimming pool to make his hand (which has become najis) ṭāhir? Why or why not?

CHAPTER 2:

TAYAMMUM

Lesson 2.1: Tayammum

It is obligatory to be in a state of ṭahārah before offering ṣalāh. But what do you do if you can't perform wuḍūʾ or ghusl? You can perform a ritual cleansing known as tayammum.

When Should You Perform Tayammum?

Tayammum is a substitute for wuḍūʾ or ghusl. In today's lesson, you will learn about the circumstances in which you can perform tayammum. Tayammum can be done in the following seven situations:

1. When you cannot get enough water for wuḍūʾ or ghusl: If there is enough time for performing ṣalāh, then you should wait and pray after you find water. If you do not find water and the time of ṣalāh is running out, then you must pray with tayammum.

   If you know that water is not available, then it is not wājib to search for it. However, if there is a possibility of finding water, then it is wājib to search for it.

2. When water is available, but difficult to reach: It does not make any difference whether this difficulty is physical or otherwise. Therefore, if reaching for water involves danger of life, reputation, or property, then one should do tayammum.

3. When use of water is harmful to one's health or life: If you fear that using water might make you sick or harm your health, then you should do tayammum. However, if cold water will be harmful for wuḍūʾ but you can use warm water and it will be harmless, then tayammum is not allowed.

4. When water is available, but one is afraid that by using that water he/she will be involved in hardship because of thirst: If you fear that you, your companions, or your pets are in danger of thirst, then you should do tayammum instead of wuḍūʾ or ghusl.

5. When the time of ṣalāh is so short that if one starts doing wuḍūʾ or ghusl, their ṣalāh will become qaḍāʿ: In such a case, one should always do tayammum. Remember that praying in the time span and not making our prayer qaḍāʿ is very important.

6. When water is not enough to do both wuḍūʾ or ghusl and purify the najāsah on one's body or clothes: When your body or the only available clothes you have are najis, and you find that if you use the water for wuḍūʾ or ghusl, there will be no water left to purify your body or clothes, then you should first purify your body or clothes with the water that is available, and then do tayammum instead of wuḍūʾ or ghusl.

7. When use of water depends on ḥarām acts: If using water involves anything ḥarām, then one should do tayammum. For example, using water without the owner's permission would make it ḥarām to use, so you would have to do tayammum (if that was the only water available).

The Conditions of Tayammum

Tayammum is the substitute for wuḍūʾ or ghusl when a person finds himself in one of the seven situations discussed above. There are, however, five conditions which must be fulfilled in order for the tayammum to be correct:

1. Niyyah (intention)
   Just like for wuḍūʾ, tayammum must be performed for the sake of Allah (swt) (qurbatan ilallāh). If a person has to do only one tayammum, either for ghusl or wuḍūʾ, then it is not necessary for that person to specify in the niyyah whether the tayammum is a substitute for wuḍūʾ or ghusl.

2. Tartīb (order)
   All the acts of tayammum must be done in the correct order: (1) striking the palms on the earth; (2) wiping the forehead with both hands; (3) wiping the back of the right hand with the left hand; (4) wiping the back of the left hand with the right hand; (5) striking the palms again and wiping the hands again in the same order. (The second striking and wiping of the hands is iḥtiyāṭ al-wājib according to Āyatullāh Khamenei, and iḥtiyāṭ al-mustaḥab according to Āyatullāh Sīstānī.)

3. Muwālāt (continuity)
   The acts of tayammum must follow one another right away. There should not be a very long gap between one part and the next.

   For example, suppose a person is doing tayammum, and before he or she is finished, he or she is interrupted by another person for quite a long time. In this case, the person cannot continue with his or her tayammum and has to start all over again.

4. Ṭahārah (purity)
   The parts of the body on which tayammum is done must be free from any najis element (e.g., blood) and must also be exposed—there should be no cover on them.

   For example, suppose a man has some blood on his forehead. Since blood is najis and tayammum is done on the forehead, his tayammum will be void.

   Or, suppose that a man has a ring on his finger or a woman has nail polish on her nail. Since tayammum is done on the hands, then if they perform tayammum without removing the ring or nail polish, their tayammum will be void.

5. Performing it yourself or with a helper
   Under normal circumstances, it is necessary to do tayammum by yourself. But in case of a disability, someone else may help. In this case, the helper should take your hands and strike them on the earth and do the tayammum. If this is not possible, then the helper should strike his or her own hands on the earth and then wipe your forehead and both hands.

Things on Which Tayammum is Allowed (In Order of Preference)

1. Earth/soil
2. Dry mud or clay
3. Thick dust that has settled (like on a carpet that hasn't been vacuumed for a long while)
4. Stones

Review: How To Perform Tayammum

1. Strike the palms of both hands together upon things on which tayammum is permissible. Just putting the hands upon the earth is not enough.
2. Wipe both palms together from the beginning of the forehead where the hair grows down to the bridge of the nose. Both sides of the forehead joining the ears and over the eyebrows should be included. Try to cover the entire forehead.
3. Strike the palms together upon the earth a second time.
4. Then, wipe the left palm on the back of the right hand from the wrist down to the fingertips.
5. Then wipe the right palm on the back of the left hand likewise.

Note: These last two steps are a recommended precaution (iḥtiyāṭ mustaḥab) as per Āyatullāh Sīstānī, and an obligatory precaution (iḥtiyāṭ wājib) according to Āyatullāh Khamenei.

Activity 2:1a: Review of Tayammum

1. If Ḥusayn is in a flat and plain desert and does not have any water to perform wuḍūʾ, and he does not know whether or not he can find any water, then what should he do?

2. Jafar lives in the jungle. He does not have any water to perform wuḍūʾ. He knows that there is a river in the middle of the jungle, but there are also a lot of wild animals in the jungle. What should Jafar do? Why?

3. If Afifah is sick and knows that using water will make her more sick, but using warm water will not affect her, then what should she do if she wants to offer ṣalāh?

4. Muhammad, Rafiq, and Ali are in the middle of the desert, and there doesn't seem to be any water around for them to drink from except some water left in Ali's water-bottle. Should he use the water to perform wuḍūʾ or should he keep it just in case they get very thirsty?

5. Suppose there are five minutes left before the time Fajr ṣalāh becomes qaḍāʿ, and suppose it takes Maryam three minutes to offer the two rakaʿāt for the ṣalāh. If it takes Maryam three minutes to do wuḍūʾ and only one minute to do tayammum, what should she do?

6. Suppose Haydar goes on a camping trip where his shirt somehow gets najis. Suppose he only has one shirt and only enough water to make the shirt ṭāhir. Should he use the water to make the shirt ṭāhir, or should he use the water to perform wuḍūʾ?

7. There is enough time for Salimah to do wuḍūʾ, but she doesn't have any water available. She finds a tap in someone's backyard. Should she use the tap to do wuḍūʾ even though she hasn't asked the owner's permission?

Fill in the blanks:

1. If searching for water to do wuḍūʾ or ghusl involves danger of _____, _____ or _____, then one should do tayammum.

2. If there is a possibility of finding water, then it is _____ to search for it.

Activity 2.1b: Conditions of Tayammum

1. Suppose Hasinah performed tayammum in such a way that after her niyyah, she struck her palms on the earth, then wiped her forehead, the back of her right hand, and then the back of her left hand, and then struck her palms on the earth again and wiped her hands again in the same way. In this case, is Hasinah's tayammum valid?

2. What should be done for a person who cannot do tayammum by themselves?

3. Explain what is meant by tartīb in tayammum.

4. Explain what is meant by muwālāt in tayammum.

5. Write down the steps of doing tayammum below.

6. Suppose Ismat does tayammum with earrings on. Is her tayammum valid?
   a. Yes
   b. No
   c. Only if she makes sure she rubs her hands on her ears also
   d. None of the above

7. Suppose Sylvia is doing tayammum, and before she finishes, Batul interrupts her. They talk about school for around 10 minutes. In this case, can Sylvia continue her tayammum, or does she have to start all over again?
   a. Sylvia can continue her tayammum
   b. She has to start all over again
   c. She has to do wuḍūʾ now
   d. None of the above

8. We are allowed to do tayammum on the sand.

   True False

9. Which of the following are some things on which tayammum is allowed?
   a. Earth, sand, stone, dust that has settled
   b. Marble, plastic, diamonds, gold
   c. Snow, ice, wet sand, melted ice
   d. Both a) and c)
   e. Both b) and c)

CHAPTER 3:

GHUSL

Lesson 3.1: Ghusl

In Islam, we have two forms of ablution: minor and major. The minor ablution is called wuḍūʾ, which we covered previously. The major ablution is called ghusl. The word ghusl in Arabic comes from the word gha-sa-la (غ-س-ل), which means "to wash." It is called the major ablution because the washing is much more extensive than wuḍūʾ. Wuḍūʾ only requires us to wash certain body parts, whereas ghusl requires washing the entire body.

Niyyah and Ghusl

Although one may do ghusl for a number of reasons, the way of doing ghusl is the same for all of them. If you want or need to do more than one ghusl, you can make the intention for all the reasons, and performing it once will be sufficient. So, for example, if you need to do ghusl after touching a dead body, and you would also like to perform ghusl for Jumuʿah (Friday), you can perform just one ghusl with the niyyah that it is for both touching a dead body and Jumuʿah.

Method of Performing Ghusl

There are two ways of performing ghusl: ghusl at-tartībī and ghusl al-irtimāsī. While performing ghusl, any kind of najāsah and barrier on the body needs to be rinsed off before that part of the body is washed with the intention of ghusl.

Ghusl at-Tartībī

The first and most popular form of ghusl is called ghusl at-tartībī. Tartīb in Arabic means to follow in stages. This means that—while having a proper niyyah—the body should be washed in stages:

1. Washing the head and neck
2. Washing the right side of the body from below the neck
3. Washing the left side of the body from below the neck

While washing the right side of the body, it is good to make sure that some of the left side gets washed as well. When washing one part, it is okay for the other part to get wet as well. Also, it is not necessary for the part you are washing to be dry before you begin washing it. However, make sure there are no barriers (like nail polish or paint) that will prevent water from getting through.

Ghusl al-Irtimāsī

Ghusl al-irtimāsī is done in one stage, namely the submerging of the entire body (hair included) under water. This can be done in water that is considered ṭāhir. It can be your bathtub, a pool, sea, lake, river, etc. If you are already in the water, have one part of the body come out of water, make the intention, and then go completely under water once again.

Mustaḥab Ghusls

Just like wuḍūʾ becomes wājib for certain things, ghusl also becomes wājib for certain things. However, there are also some ghusls that are simply mustaḥab, just like there are times when it is mustaḥab to do wuḍūʾ. Some of these mustaḥab ghusls are ghusl for Friday (Ghusl Jumuʿah), ghusl for Laylatul Qadr, and ghusl for Eidul Fiṭr and Eidul Aḍḥā.

Some Conditions for Ghusl to be Valid

1. The water must be pure (muṭlaq) and ritually pure (ṭāhir) and must be acquired from a permissible source (i.e., the water cannot be taken from someone's private property without permission). Finally, it must be permissible to do ghusl in the place of ghusl. You cannot do it on someone's property without their consent and permission.
2. The ghusl must not be harmful to you. For example, if you have a skin condition that makes ghusl dangerous (e.g., an infection, etc.) or painful, then you cannot do ghusl. In this instance, you are to do tayammum instead.

Activity 3.1: Review of Ghusl

1. Ablution means:
   a. To wash oneself for a religious ritual
   b. To clean your clothes
   c. To do wuḍūʾ
   d. To do ghusl

2. What are the two methods for performing ghusl?

3. Tartībī means:
   a. to submerge
   b. to follow in stages
   c. to wash oneself
   d. none of the above

4. What are the three steps of washing when performing ghusl at-tartībī?

5. List two conditions for performing ghusl:

CHAPTER 4:

ṢALĀH

Lesson 4.1: Qiblah

The Kaʿbah, located in the noble city of Mecca, is the qiblah of the Muslims.

When is it Wājib to Face the Qiblah?

1. While offering the five wājib daily prayers.
2. While offering the nāfilah (mustaḥab) daily prayers. However, if you are offering nāfilah while walking, riding, or sailing, then it is not wājib to face the qiblah. This is because we are allowed to do the nāfilah prayers almost anywhere. The best way to do them is still facing the qiblah, but you can say the words while walking, or do them sitting.
3. While performing qaḍāʿ of any non-rukn parts after ṣalāh (if you had accidentally forgotten them during ṣalāh—like for someone who forgot to do tashahhud and only remembered after entering into the next action).
4. While performing sajdah as-sahw (sajdah to be done if you have forgotten certain parts of ṣalāh or when there is a possibility you might have performed an extra rakʿah).
5. When slaughtering animals for ḥalāl meat.
6. At the time of death, if possible.

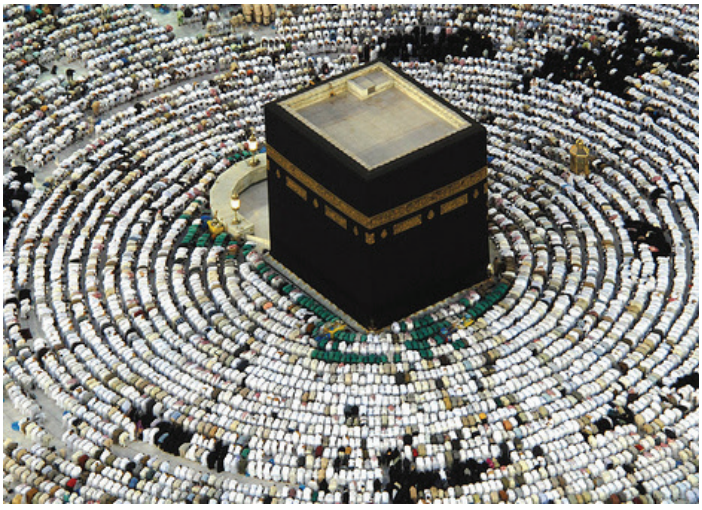
What About Praying on a Plane?

1. If you can pray on the plane by facing the qiblah, then pray your ṣalāh normally. One of the conditions of ṣalāh is qiyām, or standing, and another condition is doing sajdah on the ground. You must fulfill these conditions, even on a plane. You can ask the flight attendant to pray in the back of the plane so that you have space. If they say you do not have permission, only then can you pray in your seat, but you still have to stand when you are able to.
2. If you can pray on the plane, but do not know the direction of the qiblah, then:
    - Pray in a direction which you think is most probably the direction of the qiblah (e.g., look on the screen or ask a flight attendant). If you are flying internationally, you can't just use the direction you normally use. You have to face where the qiblah is at the moment you start your prayer.
    - In general, if you pray in one direction and then realize later that it was more than 45 degrees away from the actual direction of the qiblah, you should pray again

if there is still time to pray. If the time for that prayer has passed, you do not have to pray again, but it is better to do so.

3. If you know the qiblah, but cannot face it, then:
   - If there is enough time to perform the ṣalāh after reaching your destination, then you must delay the ṣalāh until then. In this case, if you pray on the plane without facing the qiblah, then your ṣalāh will be incorrect.
   - If there is not enough time until you reach your destination, then facing the qiblah is not wājib. You may pray in any direction you can.

Kaʿbah: The Symbol of Unity



We, as Muslims, believe that Allah (swt) does not have a body or need a house. We have learned in previous lessons that Allah (swt) does not have a makān, meaning He is not restricted by time or space. If this is true, then why does Allah (swt) want us to face the Kaʿbah while praying to Him?

It is true that Allah (swt) does not have a body or need a house, but He has symbolically taken the Kaʿbah as His "house" and commanded us to face it at the time of prayers because we have physical bodies, which means that we must pray toward a direction, and praying toward they Kaʿbah helps us get closer to Allah (swt). We have also learned in previous lessons that the path to perfection means submitting to Allah (swt), which means that if Allah (swt) has chosen the Kaʿbah as the direction for us to pray, there must be wisdom behind it, even if we do not understand it completely.

The Kaʿbah is also a symbol of monotheism—belief in one God—because it was built by Prophet Ibrāhīm (ʿa). Even though Allah (swt) is not confined to space, turning toward a center of monotheism brings us closer to Allah (swt) and we can feel ourselves near to Him.

Whoever accepts Islam automatically becomes a member of the ummah (the Muslim nation). Allah (swt) says in the Qurʾān:

"The believers are surely brothers, so make peace among your brothers" (49:10).

Islam wants Muslims to be united and belonging to one nation. It does not want us divided and fighting against one another. Allah (swt) says in the Qurʾān:

"And hold fast, all of you together, to the cord of Allah, and do not become disunited" (3:103)

One way of promoting a sense of brotherhood/sisterhood and unity is by asking the Muslims to face the same direction in ṣalāh.

Just imagine if there were four Muslims in one room, and at the time of prayer, each one faced a different direction—it would surely seem that they were disunited!

If everyone faces the same direction, then there is a sense of equality and brotherhood/sisterhood—everyone feels that they are equally related to Allah (swt) like others who are praying alongside in the same direction. In this way, a king and a poor person stand equal when praying to Allah (swt). We all submit to Allah (swt), and these differences do not matter in His eyes.

For a person watching the Muslim prayer from space, it must be a magnificent sight to see the believers all over the world bowing in the direction of the Kaʿbah.

Even during Ḥajj, Muslims are told to go around the Kaʿbah in one single direction. This promotes the idea that Muslims should move in a united way and work with each other for the good of the Muslim ummah.

In everything that we do, we should be trying to move along this path to perfection toward Allah (swt), and realize that other Muslims are doing this as well. We turn toward the Kaʿbah to show we are turning toward Him, and should be humble and forgiving when thinking about our brothers and sisters who are also working toward Allah (swt).

Activity 4.1: Review of our Qiblah

Circle either “T” for True or “F” for False:

1. You can pray nawāfil prayers sitting down. T F
2. It is wājib to face the qiblah while performing sajdah as-sahw. T F
3. If you can’t find the qiblah, you can pray qaḍāʿ. T F
4. If you are on an airplane, you do not have to pray. T F

Circle the correct letter:

1. It is necessary to face the qiblah:
   a. While offering nawāfil prayers
   b. While offering the daily wājib prayers
   c. While performing wuḍūʾ

2. What does ummah mean?
   a. The Muslim nation
   b. Mother
   c. Islam

3. What is the main thing that the Kaʿbah symbolizes?
   a. Freedom of Muslims
   b. Oneness of Allah (swt)
   c. Love of Muslims

Answer the following questions:

1. Imagine you are on a plane, and there isn’t enough time to offer ṣalāh when you reach your destination. You know where the qiblah is, but you cannot pray that way because your flight is landing and you cannot leave your seat. In this situation, what should you do?

2. Imagine you are on the plane, and the seatbelt sign is turned off. You feel shy standing up in front of others and praying? Can you pray in your seat while sitting down?

3. After Ali finishes his ṣalāh, he realizes that he prayed in the wrong direction. Ahmad tells Ali that because he only prayed 5 degrees in the wrong direction, he does not have to redo his prayer. Husayn tells Ali that he does have to pray again, because the direction should be exact. Who is right?

4. When the Muslims go around the Kaʿbah during Ḥajj in one single direction, what kind of message is it conveying?

5. In your own words, explain what unity means and why unity is important for the Muslims.

Lesson 4.2: Steps & Meaning of Ṣalāh

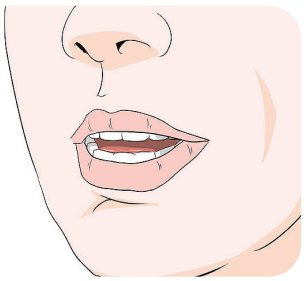
1. Niyyah: one must make a niyyah or intention for wājib actions. Intention is a pillar of ṣalāh as well. The niyyah starts in the heart and can be simply thought of (it does not need to be said aloud). However, if one wants to say it aloud, it can be said in any language. While making the intention, keep in mind:

• What action is being performed?

• Why are you performing the action? (i.e., qurbatan ilallāh: to become closer to Allah (swt))

Example: I am praying 2 rakaʿāt for Ṣalātul Fajr,
qurbatan ilallāh
قُرْبَةً اِلَى اللّٰهِ

(TO BECOME CLOSER TO ALLAH (SWT)).



2. Takbīratul Iḥrām

اَللّٰهُ اَكْبَرُ

Allāhu Akbar

(ALLAH (SWT) IS THE GREATEST).

3. Qiyām: Recite Sūrah al-Fātiḥah and another sūrah.

Meaning of Sūrah al-Fātiḥah (al-Ḥamd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah (swt), the All-Kind, the All-Merciful.	بِسۡمِ اللَّـهِ الرَّحمنِ الرَّحِيمِ ﴿١﴾
Alḥamdulillāhi rabbil-ʿālamīn All praise is for Allah (swt), Nurturer of the worlds.	اَلۡحَمۡدُ لِلَّـهِ رَبِّ الۡعَالَمِينَ ﴿٢﴾
Ar-raḥmānir-raḥīm The All-Kind, the All-Merciful.	اَلرَّحمنِ الرَّحِيمِ ﴿٣﴾
Māliki yawmid-dīn He is the Owner of the Day of Judgment.	مَالِكِ يَوۡمِ الدِّينِ ﴿٤﴾
Iyyāka naʿbudu wa iyyāka nastaʿīn (O Allah (swt)), only You we worship, and from only You we seek help.	إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾
Ihdinaṣ-ṣirāṭ al-mustaqīm Keep us on the straight path,	اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيمَ ﴿٦﴾
Ṣirāṭal-ladhīna anʿamta ʿalayhim the path of those whom You have blessed (like the Prophets, Imāms, and shuhadāʾ),	صِرَاطَ الَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ
Ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn not those who are on the wrong path and have gone astray.	غَيۡرِالۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا الضَّآ لِّينَ ﴿٧﴾

Meaning of Sūrah al-Ikhlāṣ (at-Tawḥīd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah (swt), the All-Kind, the All-Merciful.	بِسْمِ اللَّـهِ الرَّحمنِ الرَّحِيمِ
Qul huwal-lāhu aḥad Say: He is Allah (swt), the One.	قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾
Allāhuṣ-ṣamad Allah (swt) lives forever.	اَللَّـهُ الصَّمَدُ ﴿٢﴾
Lam yalid wa lam yūlad He was not born, nor will He give birth.	لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
Wa lam ya kun-lahu kufuwan aḥad And there is nothing else like Him.	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

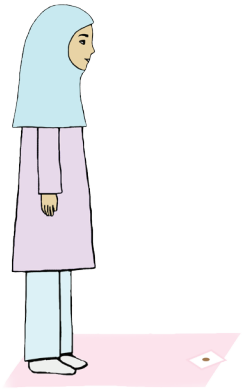
4. Rukūʿ

سُبْحٰنَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِه

Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih

(GLORY AND PRAISE BE TO MY LORD,
THE SUPREME)

5. Stand back up, recite takbīr, and recite:



سَمِعَ اللّٰهُ لِمَنْ حَمِدَه

Samiʿal-lāhu liman ḥamidah

(ALLAH (SWT) HEARS AND ACCEPTS THE PRAISE OF ONE WHO PRAISES)

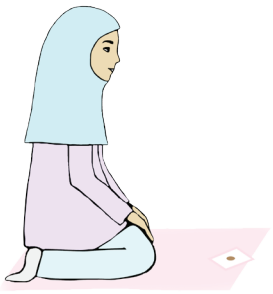
6. Sajdah

سُبْحَانَ رَبِّيَ الْاَعْلٰى وَبِحَمْدِهِ

Subḥāna rabbiyal-aʿlā wa biḥamdih

(GLORY AND PRAISE BE TO MY LORD, THE HIGH)

7. Julūs: Sit back up and recite:



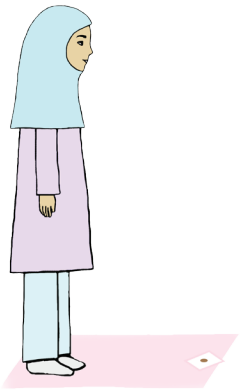
اَسْتَغْفِرُ اللّٰهَ رَبِّي وَ اَتُوْبُ اِلَيْهِ

Astaghfirullāha rabbī wa atūbu ilayh

(I SEEK FORGIVENESS FROM ALLAH (SWT), MY LORD, AND I RETURN TO HIM)

8. Recite takbīr and do a sajdah one more time (See step 6).

9. Stand up again while reciting:



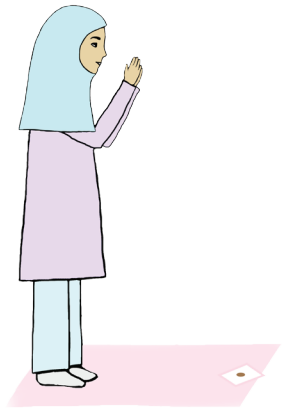
بِحَوْلِ اللَّهِ وَ قُـوَّتِهِ أَقُومُ وَ أَقْـعُدُ

Biḥawlillāhi wa quwwatihi aqūmu wa aqʿud

(I STAND AND SIT WITH THE HELP AND STRENGTH OF ALLAH (SWT))

10. In the 2nd rakʿah, recite Sūrah al-Fātiḥah and another sūrah, preferably Sūrah al-Ikhlāṣ, during qiyām.

11. Qunūt: Recite takbīr and raise your palms facing upward together for duʿāʾ:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ
حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Rabbanā ātinā fid-dunyā ḥasanah wa fil ākhirati ḥasanah wa qinā ʿadhāban-nār.
Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(OUR LORD, GIVE US GOOD IN THIS WORLD AND GOOD IN THE HEREAFTER, AND SAVE US FROM THE PUNISHMENT OF THE FIRE.
O ALLAH (SWT), SEND BLESSINGS ON MUḤAMMAD AND THE FAMILY OF MUḤAMMAD.)

Repeat steps 4-8. Then, recite:

12. Tashahhud

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Ashhadu an-lā ilāha illallāh, waḥdahu lā sharīka lah,
wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh.
Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(I BEAR WITNESS THAT THERE IS NO GOD EXCEPT ALLAH (SWT), THE ONE, WITH NO PARTNER TO HIM, AND I BEAR WITNESS THAT MUḤAMMAD IS HIS SERVANT AND MESSENGER. O ALLAH (SWT), SEND BLESSINGS ON MUḤAMMAD AND THE FAMILY OF MUḤAMMAD.)

13. After tashahhud, stand up for the third rakʿah and recite three times:

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ

Subḥānallāhi, walḥamdulillāhi,
wa lā ilāha illallāh, wallāhu akbar

(GLORY BE TO ALLAH (SWT); ALL PRAISE IS FOR ALLAH (SWT);
THERE IS NO GOD EXCEPT ALLAH (SWT);
AND ALLAH (SWT) IS THE GREATEST)

Repeat steps 4-8. Then, in the last rakʿah, recite tashahhud first, and then:

14. Salām:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ
اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ
اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَتُ اللّٰهِ وَ بَرَكَاتُهُ

As-salāmu ʿalayka ayyuhan-nabīyyu
wa raḥmatul-lāhi wa barakātuh.
As-salāmu ʿalaynā wa ʿalā ʿibādil-lāhiṣ-ṣāliḥīn.
As-salāmu ʿalaykum wa raḥmatul-lāhi wa barakātuh.

(PEACE BE UPON YOU, O PROPHET, AND ALLAH'S MERCY AND HIS BLESSINGS [BE UPON YOU].
PEACE BE UPON US AND UPON THE RIGHTEOUS SERVANTS OF ALLAH (SWT).
PEACE BE UPON YOU ALL, AND ALLAH'S MERCY AND BLESSINGS [BE UPON YOU].)

15. Tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa):

اَللّٰهُ اَكْبَرُ

34x

Allāhu Akbar

(ALLAH (SWT) IS THE GREATEST)

اَلْحَمْدُ اللّٰهِ

33x

Alḥamdulillāh

(ALL PRAISE IS FOR ALLAH (SWT))

سُبْحَانَ اللّٰهِ

33x

Subḥānallāh

(GLORY BE TO ALLAH (SWT))

Activity 4.2: Review Steps & Meaning of Ṣalāh

1. Describe the meaning of the following Arabic transliterations:
   a. As-salāmu ʿalaynā wa ʿalā ʿibādil-lāhiṣ-ṣāliḥīn

   b. Alḥamdulillāh (part of tasbīḥ)

   c. Samiʿal-lāhu liman ḥamidah (when standing after rukūʿ)

   d. Subḥāna rabbiyal-aʿlā wa biḥamdih (sajdah)

   e. Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih (rukūʿ)

2. Write down all the wājib steps of ṣalāh from beginning to end.

3. What is mustaḥab to recite when ṣalāh ends (after the salām) ?

4. In which sūrah and which line do we ask Allah (swt) to guide us to the straight path?

Lesson 4.3: Wājibāt of Ṣalāh

In previous grades, you have already learnt how to pray. You also know that ṣalāh is made up of different parts. In today's lesson, we will review all the wājib acts of ṣalāh along with its rukn (mandatory) and ghayr rukn (not mandatory) parts.

The Wājib Components (Wājibāt) of Ṣalāh

There are eleven components that are wājib in ṣalāh:

1. Niyyah (intention): Before we learn the remaining 10 actions, we must remember that having a correct niyyah or intention is a wājib prerequisite for all wājib actions. Having a niyyah means you must know why you are doing something and for whom. It is good to say this before you begin, but it is enough to think about it or know what you are reciting. If someone stopped you and asked what you were praying, would you know right away?
2. Takbīratul iḥrām: Saying Allāhu Akbar to begin the ṣalāh
3. Qiyām: Standing still immediately before rukūʿ
4. Qirāʾah: Recitation of Sūrah al-Fātiḥah and a second sūrah
5. Rukūʿ: Bowing down
6. Dhikr: The recitations in rukūʿ and sajdah
7. Sajdatayn: Two prostrations
8. Tashahhud: What you recite while sitting after the two sujūd in the second and last rakaʿāt
9. Salām: Salutation
10. Tartīb: Correct order
11. Muwālāt: Continuity—one action after the other without a long delay

Rukn & Ghayr Rukn

Ṣalāh is like a building that is made up of many parts—some of these parts form the foundation of the building, while others are just built upon the foundation. If the foundation is not strong and gives way, then the whole building will collapse.

In the same way, the wājib acts of ṣalāh are divided into two groups: rukn and ghayr rukn. rukn are the pillars, or those wājib parts that form the foundation of ṣalāh. Ghayr rukn are those wājib parts that do not form the foundation of ṣalāh.

The Five Rukn of Ṣalāh

Five of the 11 wājib components mentioned previously are rukn:

1. Niyyah
2. Takbīratul iḥrām
3. Qiyām
4. Rukūʿ
5. Sajdatayn (two sujūd)

If anyone leaves out any rukn of ṣalāh—whether intentionally or by mistake—then their ṣalāh will become bāṭil (incorrect). Likewise, if anyone adds any of the rukn intentionally, then their ṣalāh is bāṭil.

Ghayr Rukn

The other six wājib parts of ṣalāh are ghayr rukn:

1. Qirāʾah
2. Dhikr
3. Tashahhud
4. Salām
5. Tartīb
6. Muwālāt

As mentioned earlier, ghayr rukn means it is not a foundation of ṣalāh. However, that does not mean one can just skip it. In fact, if anyone leaves out any ghayr rukn part intentionally, then their ṣalāh is bāṭil. But if a person leaves out any of the ghayr rukn by mistake, then their ṣalāh is correct.

For example, you forget to recite the tashahhud in the second rakʿah of your Maghrib ṣalāh. You stand for the third rakʿah, recite what is necessary, and in the rukūʿ of the third rakʿah, you remember that you forgot to recite the tashahhud. Because the tashahhud is ghayr rukn, you can continue with your ṣalāh, as your ṣalāh is not bāṭil. But when you are done with ṣalāh, you would do the qaḍāʿ of the tashahhud and two sajdah as-sahw for missing it.

Shak and Ẓan

Having doubt (shak) in ṣalāh is possible. Shak is when you are unsure whether you did the action or not; you are 50/50 about what you did.

Some doubts do not make the ṣalāh bāṭil, but we must perform specific actions after the ṣalāh to make sure our ṣalāh is complete. It depends on when and how we have the doubt, and in Lesson 4.9, we will mention the specific shak and their corrections.

Knowing the rukn and ghayr rukn of ṣalāh is important when we have these doubts in ṣalāh, so we know whether we can continue and fix our ṣalāh, or whether we must end it altogether and restart. It matters whether the doubt is shak or ẓan. Shak is when you are 50/50 about whether you did an action. Ẓan is when you are leaning toward one possibility over the other.

If you have shak or ẓan about a ghayr rukn, and you have not performed the next rukn, then you should go back and perform it.

For example, if you have shak about whether you did Sūrah al-Ḥamd, and now you are in qunūt, you should go back and read Sūrah al-Ḥamd, and then your second sūrah again, and then you can continue your prayer. If later, you realize that you read Sūrah al-Ḥamd twice, you ignore your doubt and your ṣalāh is still correct because it is a ghayr rukn.

If you have a shak about whether you read Sūrah al-Ḥamd, but you already went into rukūʿ, you ignore the doubt because you are already in rukūʿ, which is a rukn. In this case, you would do sajdah as-sahw afterward.

Even if you have ẓan about whether you read Sūrah al-Ḥamd and you go into rukūʿ, you still continue your ṣalāh, because reading Sūrah al-Ḥamd is a ghayr rukn. In this case, you would do sajdah as-sahw afterward.

If you have ẓan about a rukn, you should assume what you are leaning toward.

For example, if you have ẓan about whether you did rukūʿ, and you are more sure that you did it, then you continue your ṣalāh as normal. If you have ẓan about it, but you are more sure that you did not do it, then your ṣalāh is bāṭil.

If you have shak about a rukn, then you should go back and perform the rukn again if you have not performed the next rukn. If you have already started the next rukn, then your ṣalāh is bāṭil.

For example, if you forgot whether you did two sujūd in your second rakʿah, and now you are in tashahhud, or if you stand for qirāʾah, you can sit down and perform the two sujūd.If you realize later that you did four sujūd, then your ṣalāh is bāṭil.

Activity 4.3: Review of Wājibāt of Ṣalāḥ

1. What are the rukn parts of ṣalāh?

2. What is the difference between ẓan and shak?

3. Mustafa is praying Fajr, and he is in his second rakʿah. He starts qunūt, and then he thinks he might have forgotten to read a second sūrah after Sūrah al-Ḥamd. He has no reason to think he did it or did not do it. What should he do?
   a. His ṣalāh is bāṭil, he has to start over
   b. He should stop qunūt and read the second sūrah
   c. He should ignore the doubt and continue his ṣalāh

4. Now, Mustafa is in his second rakʿah of Fajr, and he is in rukūʿ. He thinks he might have forgotten to read Sūrah al-Ḥamd, but isn't sure at all. What should he do?
   a. His ṣalāh is bāṭil, he has to start over
   b. He should go back and read Sūrah al-Ḥamd
   c. He should ignore the doubt and continue his ṣalāh

5. In the middle of rukūʿ in his second rakʿah of Fajr, Mustafa realizes he definitely forgot to read Sūrah al-Ḥamd by accident. What should he do?
   a. His ṣalāh is bāṭil, he has to start over
   b. He should go back and read Sūrah al-Ḥamd
   c. He should ignore that he missed the sūrah and continue his ṣalāh

6. While standing for the second rakʿah of Maghrib, Sarah thinks she might have forgotten to do two sujūd. She is not sure if she did them or not. What should she do?

   a. Her ṣalāh is bāṭil, she has to start over
   b. She should perform the two sujūd again
   c. She should ignore the doubt and continue her ṣalāh

7. During Maghrib, Sarah realizes that she actually did do the two sujūd in the first rakʿah, which means that she actually did four sujūd in her first rakʿah. What should she do?

   a. Her ṣalāh is bāṭil, she has to start over
   b. She should do sajdah as-sahw
   c. She should ignore the doubt and continue her ṣalāh

8. During the third rakʿah of Ẓuhr, Adam thinks he might have missed rukūʿ, but he is now in sajdah. He is more sure that he missed rukūʿ.

   a. His ṣalāh is bāṭil, he has to start over
   b. He should do sajdah as-sahw
   c. He should ignore the doubt and continue his ṣalāh

Lesson 4.4: Tashahhud, Salām, Tartīb, & Muwālāt

Tashahhud

Tashahhud means bearing witness. It is the name for the recitation that begins with "Ashhadu" (I bear witness...). Tashahhud is a wājib, but ghayr rukn, part of ṣalāh. Tashahhud should be performed:

- in the second rakʿah of ṣalāh
- in the last rakʿah of ṣalāh
  - Example: It should be performed in the 3rd rakʿah of Maghrib and the 4th rakʿah of Ẓuhr, ʿAṣr, and ʿIshāʾ.

Wājibāt of Tashahhud

- It should be performed while being seated.
- It should be performed while being motionless. This means that you should not move out of your position. Small movements are okay, but if you move so much that people would say it does not look like you are praying, then you are not motionless.
- It should be recited in correct Arabic.
- There should be muwālāt (continuity) in reciting the tashahhud. Pausing for a moment (i.e., to cough) is not a problem. It should not be discontinuous in a way that if someone could hear you, they would say that you stopped reading and then started again.

Mustaḥabāt of Tashahhud

- It is mustaḥab to keep your hands on your thighs with your fingers close together.
- It is mustaḥab for women to keep their thighs close together.
- It is mustaḥab to look at your lap while performing tashahhud.

Dhikr of Tashahhud

Before tashahhud, it is mustaḥab to recite:

"Alḥamdulillāh" or "Bismillāhi wa billāhi wal-ḥamdu lillāhi wa khayrul-asmāʾī lillāh"

It is wājib to recite tashahhud as follows:

اَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لاَ شَرِيكَ لَهُ

Ashhadu an-lā ilāha illallāhu, waḥdahu lā sharīka lah

I bear witness that there is no god except Allah, the One, who has no partner

وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُه

Wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh

And I bear witness that Muḥammad is His servant and Messenger

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad

O Allah! Send Your blessings on Muḥammad and the family of Muḥammad

Salām

Salām is the last wājib part of ṣalāh. It is ghayr rukn. Salām is performed after the tashahhud of the last rakʿah.

Wājibāt of Salām

- It must be recited in correct Arabic.
- You must be seated while reciting it.
- You must be motionless while reciting it.

By saying the salām, you end your ṣalāh, and all the things that had become ḥarām after saying the takbīratul iḥrām (like moving around, eating, and talking) become ḥalāl for you.

Recitation in Salām

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُه

As-salāmu ʿalayka ayyuhan-nabīyyu wa raḥmatul-lāhi wa barakātuh

May the peace, mercy, and blessings of Allah be upon you, O Prophet

اَلسَّلَامُ عَلَينَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِين

As-salāmu ʿalaynā wa ʿalā ʿibādil-lāhiṣ-ṣāliḥīn

Peace be upon us and the righteous servants of Allah!

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُه

As-salāmu ʿalaykum wa raḥmatul-lāhi wa barakātuh

And may Allah's peace, mercy, and blessings be upon you!

It is only wājib to recite the last of the three salāms written above.

It is mustaḥab to

- Recite all three salāms in full
- Say three takbīrs ("Allāhu Akbar") after the salām

Tartīb and Muwālāt

Among the wājib components of ṣalāh are tartīb and muwālāt. They are not "actions" of ṣalāh, like sajdah or recitation, but are necessary ways of acting during all parts of ṣalāh. Tartīb means keeping the correct order of things, and muwālāt means havig continuity and flow in recitation and action.

Tartīb

It is necessary that every part of the ṣalāh is performed in the correct order. If you change the order of a rukn part of ṣalāh—intentionally or by mistake—then your ṣalāh will become bāṭil (incorrect). If you change the order of a ghayr rukn part of ṣalāh intentionally, then again, your ṣalāh will become bāṭil.

If you change the order of a ghayr rukn part by mistake, then your ṣalāh will still be correct. For example, since Takbīratul iḥrām is a rukn, if you intentionally or unintentionally say your Takbīratul iḥrām after you have already begun the ṣalāh (e.g., after recitation of Sūrah al-Fātiḥah), it will be void. However, the correct recitation of a sūrah is not rukn, which means that if you unintentionally mispronounce a word, your ṣalāh is still valid. But this does not count if you do so intentionally.

Muwālāt

All actions of ṣalāh must follow one another without any unusual interval. If someone stops his or her ṣalāh and stands for so long that other people would think that he or she is not praying, then that person's ṣalāh will become bāṭil.

Activity 4.4: Review Questions

TASHAHHUD, SALĀM, TARTĪB AND MUWĀLĀT

1. What does tashahhud mean?
   a. Correct order
   b. Continuity and flow in action
   c. Bearing witness
   d. Salām

2. What does muwālāt mean?
   a. Reciting duʿāʾ loudly
   b. Reciting duʿāʾ while standing
   c. Reciting duʿāʾ while sitting
   d. Continuity and flow when offering ṣalāh

3. Three things that are wājib during tashahhud are:
   a. Reciting in correct Arabic, sitting motionless, muwālāt
   b. Reciting in correct Arabic, standing motionless, muwālāt
   c. Reciting in correct Arabic, sitting motionless, salām
   d. None of the above

4. What does tartīb mean?
   a. Making wuḍūʾ
   b. Doing sajdah
   c. Maintaining the correct order of things
   d. None of the above

5. During tashahhud, one bears witness that Allah (swt) is one and Muḥammad (ṣ) is His Prophet.

   True False

6. Tashahhud is a wājib, but ghayr rukn, part of ṣalāh.

   True False

7. If Maryam keeps her hands on her thighs, her tashahhud is correct.

   True False

8. If Husayn says his tashahhud in English, his tashahhud is correct.

True False

9. Salām is performed after the tashahhud of the last rakʿah.

True False

10. It is mustaḥab to recite all three salāms followed by three takbīrs (Allāhu Akbar).

True False

11. It is wājib to say both "As-salāmu ʿalaynā waʿalāʿibādil-lāhiṣ-ṣāliḥīn" and "As-salāmu ʿalaykum wa raḥmatul-lāhi wa barakātuh."

True False

12. Salām is what type of action?

Rukn Ghayr Rukn

13. Among the wājib components of ṣalāh are tartīb and muwālāt.

True False

14. If I change the order of the rukn parts of my ṣalāh by mistake, my ṣalāh is still correct.

True False

15. BONUS: Write out the translation of what we say during tashahhud (only the wājib part).

Lesson 4.5: Qunūt and Taʿqībāt

Qunūt

Qunūt means "humbly praying to Allah (swt)." In ṣalāh, it refers to the act in which you raise your hands to pray to Allah (swt) just before going to the second rukūʿ.

It is mustaḥab to perform qunūt in all the ṣalāt, whether wājib or mustaḥab. Qunūt is especially recommended during Fajr, Maghrib, and ʿIshāʾ prayers. It is recommended for a male to recite the qunūt out loud as opposed to reciting it with a whisper, but not in a way that the Imām would hear him when praying in jamāʿah.

Rules of Qunūt

- If you forget to do qunūt and remember it before reaching the final position of rukūʿ, then you may stand up and perform the qunūt before continuing your ṣalāh.
- If you remember it after reaching the final position of rukūʿ, then it is recommended to do the qaḍāʿ of the qunūt after you get up from the rukūʿ and before going to the sajdah.
- Qunūt can be said in your own words and in your own language. However, according to Āyatullāh Sīstānī, at least a portion of it needs to be said in Arabic in order for it to count as a qunūt (it is iḥtiyāṭ al-wājib).

Taʿqībāt

Taʿqībāt means the tasbīḥ, Qurʾān, and duʿās that we recite after ṣalāh. Performing taʿqībāt is highly recommended and should be done right after ṣalāh, while sitting in the same place we just finished the prayer. One of the best taʿqībāt is to glorify our Creator by reciting the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa).

Activity 4.5: Review of Qunūt and Taʿqībāt

1. Qunūt is a _____ part of ṣalāh.
   a. Wājib
   b. Mustaḥab
2. You perform qunūt
   a. In the first rakʿah
   b. In the fourth rakʿah
   c. Just before salām
   d. Just before your second rukūʿ
3. If you forget to do qunūt and then remember it while you are in rukūʿ,
   a. You may do it after you get up from rukūʿ and before going to the sajdah.
   b. You may do it after tashahhud.
   c. You may do it in any other rakʿah.
   d. You may do it after salām.
4. Which of the following are mustaḥab when performing qunūt?
   a. Takbīr, raising your hands for duʿāʾ, reciting the duʿāʾ silently
   b. Takbīr, keeping your hands on your side, reciting the duʿāʾ loudly
   c. Takbīr, raising your hands for duʿāʾ, reciting the duʿāʾ loudly
   d. Only a and b
5. What does qunūt mean?
   a. Qunūt means saying subḥānallāh
   b. Qunūt means saying Allāhu Akbar
   c. Qunūt means saying alḥamdulillāh
   d. Qunūt means “humbly praying to Allah (swt)”
6. Qunūt is especially recommended in which of the following three ṣalāt?
   a. Fajr, Maghrib, ʿAṣr
   b. Fajr, ʿIshāʾ, ʿAṣr
   c. Fajr, Maghrib, ʿIshāʾ
   d. Ẓuhr, Maghrib, ʿIshāʾ

7. Is it okay to say a portion of the duʿāʾ of the qunūt in a language other than Arabic?
   a. Yes
   b. No
   c. It's iḥtiyāṭ al-wājib to avoid doing so
   d. It's mustaḥab to do so

8. What does taʿqībāt mean?
   a. Taʿqībāt means the tasbīḥ and qunūt
   b. Taʿqībāt means the tasbīḥ, Qurʾān, and duʿāʾ that we recite after ṣalāh
   c. Taʿqībāt means the tasbīḥ and sajdah
   d. None of the above

9. Select one which consists of the three short phrases which we recite in the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa).
   a. Allāhu Akbar, alḥamdulillāh, jazākallāh.
   b. Allāhu Akbar, assalāmu ʿalaykum, subḥānallāh.
   c. Allāhu Akbar, alḥamdulillāh, subḥānallāh.
   d. Allāhu Akbar, alḥamdulillāh, Bismillāh.

10. Allāhu Akbar is recited 34 times in the tasbīḥ of Fāṭimah (ʿa). How many times are the other two dhikrs recited?
   a. 35 times each.
   b. 32 times each.
   c. 50 times each.
   d. 33 times each.

Lesson 4.6: Clothing for Ṣalāh

Clothing for Ṣalāh

Dress is an important part of human dignity. It is always good to dress properly, but it is even more important to dress in a proper manner when you stand for prayers before Allah (swt), our Creator and Nurturer. In today's lesson, you will learn some rules about clothing for prayer.

Najāsah in Ṣalāh

We know that the clothes worn for ṣalāh must be ṭāhir, but there are four cases in which najāsah will not harm one's ṣalāh:

1. The blood on your clothes or body that comes from a wound on your own body will not affect your prayer as long as the amount is less than the tip of a typical adult-sized index finger and not mixed with anything.
2. The blood that comes out of a person's own wound, which has not yet healed, will not affect a person's prayer. For example, if a person falls down and scrapes his ankle, and the wound has still not healed, and the time for ṣalāh is running out, then he can still offer his ṣalāh even though the blood has stained his body and clothes. This is the case even if the amount of blood is greater than the size of a finger tip.
3. If there is no alternative but to offer prayers with a najis body or dress, then it will not affect the prayers. For example, if a person is wearing a najis shirt and does not have enough water to wash his shirt, then he can pray with his najis shirt.
4. If a small item of clothing you are wearing or carrying with you, such as a sock, glove, hat, ring, bracelet, or tie is najis, it won't affect your ṣalāh.

Things Carried During Ṣalāh

The things that you do not wear but only carry on yourself (e.g., a watch, money, keys, a wallet, etc.) can be of two types:

1. If it has been made from a dog, a pig, or an animal whose meat is not ḥalāl to eat or which was not slaughtered according to Islamic guidelines, you cannot carry it on yourself during ṣalāh. Note that according to the Āyatullāh Sīstānī, it is permissible to carry such a thing in ṣalāh (e.g., in your pocket) as long as it doesn't make your clothing or body najis.
2. If it has been made from material other than the above-mentioned things, you are allowed to carry it on yourself during the ṣalāh. For example, if you have a keychain made from the skin of a cow that was slaughtered according to Islamic guidelines, then you are allowed to carry it during ṣalāh.

Leather Outfits

If you buy clothing such as a leather jacket or leather belt made from an animal whose meat is ḥalāl to consume (e.g., a cow), and then doubt whether the animal was slaughtered according to Islamic laws or not, then there are two possibilities.

1. If you bought it from a Muslim or a Muslim market, you can assume that the animal was slaughtered according to Islamic laws and will therefore be considered ṭāhir.
2. If you bought it from a non-Muslim, you cannot use it during ṣalāh. However, according to the ruling of Āyatullāh Sīstānī, if there is a reasonable chance that the animal was slaughtered according to Islamic laws (even though you're not certain about it), you are allowed to wear it in ṣalāh.

Gold & Silk

Men are not allowed to wear anything made of gold (e.g., a ring or chain) at any time. If they wear it during ṣalāh, then their ṣalāh will not be valid. However, there is no harm in carrying an item made of gold in your pocket, like gold coins or a gold pen. Similarly, there is no harm in using anything that is gold-coated, like a wrist watch or cuff-links.

Men are also not allowed to wear anything made of pure silk (e.g., a silk shirt) at any time. If they wear it during ṣalāh, then their ṣalāh will not be valid. However, men are allowed to use silk for other purposes, such as using them as bed sheets.

These rules apply to pure silk only. Therefore, if an outfit is made up of silk along with some other material to such an extent that it could not be called pure silk, then it can be worn even during ṣalāh.

Women are allowed to use gold or silk in any form in ṣalāh, as well as outside of ṣalāh.

Other Points of Concern

- If a person did not know that their body or clothes were najis, and came to know after the ṣalāh, the ṣalāh is correct.
- If a person knew that their body or clothes were najis, but forgot and prayed, they would have to pray again, if there is still time, or offer qaḍāʿ if there is no time.
- When there are no other clothes except ghasbī (using without permission) or silk (for men), and one is obliged to wear it in order to pray, the same rule applies as if there is no clothing other than clothes that are najis. One should pray wearing that same clothing, and the ṣalāh will be correct.

Activity 4.6: Review of Clothing for Prayer

1. Jafar has some blood coming out of a wound that is bigger than the tip of his index finger. It is almost sunset, and the time for Ẓuhr and ʿAṣr is almost qaḍāʿ. Is Jafar allowed to pray in that condition?

2. If Husayn has a belt made of leather from a cow, which he bought in Canada, is he allowed to pray while wearing it?

3. If Husayn has a leather jacket made from a cow, which he bought in Iraq, is he allowed to pray while wearing it? Why or why not?

4. If Sakina had a golden ring and she gave it to her father to keep for her, can her father pray with the golden ring in his pocket?

5. If Sajjad wears a golden chain around his neck, is he allowed to pray with it?

6. If Fatimah wears a silk dress, is she allowed to pray with it?

7. Aliyah loves to dress up in leather garments. Her uncle goes to Italy and buys her a nice long, flowing leather jacket designed by a famous fashion company. Aliyah decides to wear it on Eid ul-Fiṭr with her new dress. Her jacket is made in Italy of lamb leather. Can she offer her Eid prayers with the jacket?

8. Hasan buys a shirt from a flea market with his pocket money. It is 100% pure silk. It is his favorite color, and he also likes the design. He, however, does not know that men are not allowed to wear silk in Islam. He wears the shirt to the Islamic center one day and offers ṣalāh with his shirt on. When the Imām sees him, he asks him if his shirt is made of silk. Hasan tells him that it is indeed a silk shirt and that he was lucky to have bought it for such a cheap price. The Imām informs him that men are not allowed to wear silk and Hasan feels guilty as he did not know that he could not wear silk. Is Hasan's ṣalāh valid?

9. Zain is having a ceremony at his house to celebrate reading and reciting the Qurʾān. Many friends from from his masjid attend the ceremony. Zain receives a gold chain with the Āyat ul-Kursī written on it from his grandmother. Can he wear it since it has a verse from the Qurʾān written on it? Explain your answer.

Lesson 4.7: The Place for Ṣalāh

Necessary Conditions for the Place Where Ṣalāh is Offered

- Ṣalāh can only be offered at someone's house/property with their permission (meaning it must be mubāh and not ghasbī).
- The place where you place your forehead for sajdah must be ṭāhir. Where you stand or sit while performing ṣalāh can be najis, as long as there is no possibility that this najāsah will affect your body or clothes.
- The place where you pray must not be unstable, like a bed or couch.
- There should be enough space to stand and perform rukūʿ and sajdah properly.
- If women and men are praying in the same room, the women should stand behind the men and keep their distance. If a man and woman are praying in jamāʿah, her place of sajdah must be in line with his knees or further behind, and there must be enough space between them.
- The place where the head is kept for sajdah must not be four stacked fingers (approximately 2.5 inches) above or below the place where the knees and toes are.

Notes on the Place for Ṣalāh

The most highly recommended places for ṣalāh are the ḥarams of the Imāms (ʿa) and then the masājid. The following masājid should be given highest priority, in order: Masjid al-Ḥarām (in Mecca), Masjid an-Nabawī (in Medina), Masjid al-Kūfah, and finally Masjid Bayt al-Muqaddas (in Jerusalem). If ṣalāh can't be offered in any of these masājid, then the main masjid of the town where Friday prayers are conducted (Masjid al-Jāmiʿ) is recommended. If this is not possible, one should offer ṣalāh in the local masjid. It is makrūh (not recommended and less rewarding) for a person who lives next to a masjid to pray at home instead (unless he is physically unable to go to the masjid).

Women can pray wherever they can observe proper ḥijāb, and this includes their homes.

Offering ṣalāh in the ḥarams of our Imāms (ʿa) is mustaḥab. Performing ṣalāh in the ḥaram of Imām ʿAlī (ʿa) is said to be equivalent to performing 200,000 prayers elsewhere.

Certain things should be considered in terms of a place for prayer. For example it is makrūh to pray:

- In a dirty or salty place (like some beaches), on roads, or on footpaths
- Facing an open door or in a doorway
- In a place where a fire is burning or in front of a fire or oil lamp
- In front of a picture of an animal or human being (unless it is covered)
- In front of an open book, even if it is the Qurʾān
- In front of a grave or in a cemetery
- In front of a person who is facing you
- If one is praying where people are passing or there is someone in front of them, it is mustaḥab to place something in front of them (e.g., a string, stick, or tasbīḥ)

Activity 4.7: Review The Place for Ṣalāh

1. If you are at your friend's house, you do not need anyone's permission to pray there.

   TRUE FALSE

2. The place where you perform your sajdah must be _____.

3. If women and men are praying in the same room, then the women must stand _____ the men.

4. The most highly recommended place for ṣalāh is a _____.

5. It is makrūh to pray:

   a. In front of a picture of an animal or human being
   b. In front of an open book, be it the Qurʾān
   c. In front of a grave or in a cemetery
   d. In front of a person who is facing you
   e. All of the above

6. The place where you pray must not be unstable, like on a bed or a couch.

   TRUE FALSE

7. The place where the head is placed for sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

   TRUE FALSE

8. Zayn is on a field trip with his class at an apple farm, when he realizes he has forgotten to offer his Ẓuhr prayers. He finds a barn on the property and decides to pray there. Since he doesn't know who the barn belongs to, he does not ask for permission. Is Zayn's ṣalāh valid? Why or why not:

Lesson 4.8: The Mubṭilāt of Ṣalāh

There are twelve things that make our ṣalāh bāṭil (invalid). These are called the mubṭilāt of ṣalāh. If any of these things happen, you will have to do your prayers again. Let us first look at the list of these mubṭilāt and then go through a few of them in more detail:

1. All those things that make one's wuḍūʾ bāṭil (e.g., sleeping or passing wind from the rear)
2. Turning away from the direction of qiblah
3. Anything which may give the impression that you are not praying (e.g., clapping your hands or jumping)
4. Speaking intentionally
5. Laughing
6. Crying intentionally for a worldly matter
7. Eating or drinking
8. Folding your arms intentionally, as some other Muslims do during their ṣalāh
9. Saying "āmīn" after Sūrah al-Fātiḥah
10. Anything that is wrong with one of the necessary conditions of ṣalāh (e.g., you realize that your clothes are not ṭāhir)
11. Complete uncertainty about which rakʿah you are in during the first two rakaʿāt of Ẓuhr, ʿAṣr, and ʿIshāʾ prayers, and also anywhere in the Fajr or Maghrib prayers.
12. Adding or leaving out any wājib rukn of ṣalāh.

Anything that makes wuḍūʾ bāṭil:

If anything that makes the wuḍūʾ bāṭil (like falling asleep) takes place anywhere during the ṣalāh, the ṣalāh will become bāṭil. It makes no difference whether it happened intentionally or by mistake. If you're not sure that it took place, you can assume your wuḍūʾ is still valid and continue with your ṣalāh.

Turning away from the qiblah:

- Purposely turning your body away from the qiblah will make your ṣalāh bāṭil. If this happens by mistake, the prayer will only become bāṭil if the movement was 90 degrees or more to either side, regardless of whether it happened out of forgetfulness about the direction of the qiblah or because of an external force like the wind or someone running into you. If it was less than 90 degrees, you should turn your body back toward qiblah as soon as possible and continue your ṣalāh.
- If you finish your ṣalāh and realize that you had accidentally faced the opposite direction of qiblah, or deviated from qiblah by 45 degrees or more in either direction, you should repeat your prayers as long as there is enough time to do at least one rakʿah before the ṣalāh becomes qaḍāʿ. If there is no time to do so, then you don't need to repeat the ṣalāh.

- Keeping the body facing qiblah, but making slight movements of the head to the right or left is allowed, but makrūh.

Anything that cannot be called ṣalāh:

- If someone does something that would be considered as no longer performing ṣalāh, then their ṣalāh is bāṭil. Examples include clapping your hands multiple times or knitting during ṣalāh. This will invalidate the ṣalāh whether it is done intentionally or by mistake.
- Moving the arms slightly or even indicating something to someone with your hands in a way that someone looking at you wouldn't say that you are no longer offering ṣalāh will not harm the ṣalāh.

Speaking intentionally:

- Ṣalāh becomes bāṭil if one speaks intentionally, even if it is a single syllable, like "Shh…." or "Ow!" It makes no difference whether you were talking to someone or to yourself or whether it was an emergency or not. If it is an emergency, then you can speak, and you will not get a sin for doing so, but your ṣalāh will still become bāṭil, and you will have to repeat it.
- One exception to this rule is if someone greets you specifically with salām during your ṣalāh. Then, it is necessary to respond by saying the exact phrase back (for example, responding to "salāmun ʿalaykum" with "salāmun ʿalaykum") because it is wājib to return a person's salām. However, if the person who said salām said it to a group of people in the room, and someone else in the room responds to the salām, it is not wājib for the person praying to also respond.
- Clearing one's throat, sneezing, or yawning will not make the ṣalāh bāṭil, but take care to not let such noises affect the pronunciation of words in the ṣalāh. According to the ruling of Āyatullāh Sīstānī, it is iḥtiyāṭ to avoid sighing.

Laughing intentionally:

- Laughing with noise, whether or not you were able to control your laughter, makes the ṣalāh bāṭil. If you feel like laughing, but control yourself forcefully until your face turns red, according to most marājiʿ, your ṣalāh will not become bāṭil unless you laugh. However, in that case, according to Āyatullāh Sīstānī's ruling, it is iḥtiyāṭ to repeat the ṣalāh. Smiling or laughing silently will not cause your ṣalāh to become bāṭil.

Crying intentionally:

- According to Āyatullāh Khamenei, crying with noise for the sake of worldly matters makes your ṣalāh bāṭil. For example, if you begin crying because of a bad grade you received at school, then your ṣalāh is bāṭil. However, if you cry for the sake of Allah (swt) (e.g., out of fear of displeasing Him), then not only is your ṣalāh not affected, but the crying becomes a mustaḥab act.

Activity 4.8: Review of Mubṭilāt of Ṣalāh

1. Examples of things that make wuḍūʾ bāṭil are sleeping or passing wind. These also make one's ṣalāh bāṭil.

   TRUE FALSE

2. Speaking intentionally is one of the mubṭilāt of ṣalāh. Hasinah is reading ṣalāh when Aminah walks into the door and says, "Salāmun ʿalaykum" to her. Knowing that it is wājib to reply, she replies by saying "Salāmun ʿalaykum" without moving from her position, and immediately continues praying. Her ṣalāh is invalid.

   TRUE FALSE

3. Zahra's sister is not concentrating on her ṣalāh. She is crying because her mother refused to buy her one of her favorite board games. Her ṣalāh is valid because she is human and sometimes it is hard to control your emotions as a human.

   TRUE FALSE

4. Folding the arms intentionally, just as some other Muslims do during their ṣalāh, makes it bāṭil. The same goes for saying "āmīn" after Sūrah al-Fātiḥah.

   TRUE FALSE

5. Amin realizes that his clothes are najis while praying ṣalāh, because he had gotten some blood on them. Since he had forgotten that his clothes were najis before ṣalāh and already started praying, his prayers are valid.

   TRUE FALSE

6. Doubt in the first two rakaʿāt of Ẓuhr, ʿAṣr, and ʿIshāʾ prayers, and also anywhere in Fajr or Maghrib prayers, will make one's ṣalāh bāṭil.

   TRUE FALSE

7. Zaynab is praying ṣalāh and turns away from the direction of the qiblah because she hears a loud bang behind her. Is her ṣalāh bāṭil? Explain.

8. Lana is offering Ṣalātul Jamāʿah with all the other children in Sunday School when she notices a child crying to her right. She starts smiling and making faces with her hands at the baby to quiet him down, but continues with the jamāʿah. Is her ṣalāh valid?

Lesson 4.9: Shakiyāt aṣ-Ṣalāh

Doubts and Uncertainty when Praying

Sometimes, we are uncertain about whether we performed a certain part of ṣalāh or whether it was performed correctly.

When the doubt is about which rakʿah we are in, we should take a moment to think about it and see if this uncertainty or doubt disappears. If we feel more confident of one, we should ignore the doubt and continue the ṣalāh—this means you are more sure of one than the other. Allah (swt) does not want us to dwell on these kinds of doubts for too long, but there are also rules if we are so unsure that we do not know which to be more confident in. If, after thinking about it, the doubt remains, then you should consider the following. There are three types of doubts/uncertainties (shak) that may arise during ṣalāh:

- Some of them can be ignored
- Some of them make ṣalāh bāṭil
- Some of them can be corrected

It is important to note, again, that by doubt, we mean shak. This is a type of doubt that you are unsure of whether you did it or not. You are 50/50 and not leaning toward one possibility over the other. We will use the word shak in this lesson because in fiqh, this is different than when you are leaning toward one possibility.

When we are more confident of one possibility over the other, we call this ẓan. When we have ẓan, we should ignore the shak, and do what we are more confident about. If you are completely sure, this means you have yaqīn.

Let's think of a simple example: I am not sure about whether I brushed my teeth this morning. I try to think about it, but I really can't remember. This is shak. After thinking about it, I remember that I went to the bathroom this morning to wash my face, and yes, I'm pretty sure I brushed my teeth, too. This is ẓan. After I walk downstairs, I remember that I definitely brushed my teeth. This is yaqīn.

You should ignore any shak that arises:

- After the ṣalāh has been finished (you should assume that you performed it correctly). At this point, you cannot repeat the ṣalāh, even if the shak would have made your ṣalāh bāṭil if you thought about it while praying.
    - For example, if you end your ṣalāh and then think that you might have missed rukūʿ, you can ignore the shak if you are more confident that you did it.
- After the event has been performed (e.g., to have shak in sajdah as to whether you did rukūʿ—you should assume that you did the rukūʿ).
- After the time has passed (e.g., to have shak at the time of Maghrib as to whether you offered ʿAṣr or not—you should assume that you did offer ʿAṣr).
    - This means that you are 50/50 about whether you did it. You can ignore it. If you think that you are 75% or 90% or just more sure that you did forget, then you should pray again.

- When you start doubting too much in many of your prayers.
    - In Islam, we call this “waswas.” When a person has too much waswas, meaning that their doubts become too frequent, it is their responsibility to ignore their doubts.
    - For example, if you restart Ẓuhr multiple times a week because you keep having doubts between the first and second rakʿah, then you should ignore that doubt. Generally if you have a doubt three times in a row, you should ignore it, but you can ask an ʿālim if you feel you are doing this. We should care about the rulings of Islam, but Allah (swt) did not make Islam a burden on us. You cannot break your ṣalāh for a shak that does not make your ṣalāh bāṭil.
- In congregational prayers, regarding the number of rakaʿāt you have prayed. The follower (maʾmūn) will follow the imām’s actions.
- During a mustaḥab prayer (the shak can be ignored and the prayer should be continued as normal).

Your ṣalāh is bāṭil and must be offered again if:

- Anytime while offering ṣalāh, you are completely confused as to which rakʿah you are on. As in, you do not know if it is the 1st, 2nd, 3rd, or 4th. You have no debate between two.
- You have a doubt while offering a two-rakaʿāt ṣalāh, like Fajr or as a traveller when you are praying the shortened version (qaṣr) of Ẓuhr, ʿAṣr or ʿIshāʾ. This is because, as we will see, having a doubt between the 1st and 2nd rakʿah, always makes your ṣalāh bāṭil.
- You have a doubt anytime while offering a three-rakaʿāt ṣalāh (like Ṣalātul Maghrib).
- In a four-rakaʿāt ṣalāh, you have a doubt as to whether you are on the second rakʿah or another rakʿah, and this doubt occurs anytime before the second sajdah of the second rakʿah.
- In a four-rakaʿāt ṣalāh, you become uncertain about whether you are on the:
    - 1st, 2nd, or 3rd rakʿah
    - 2nd or 5th or higher rakʿah
    - 2nd or 6th or higher rakʿah
    - 3rd or 6th or higher rakʿah

Doubts Regarding the Number of Rakaʿāt

If you have doubts during a four-rakaʿāt ṣalāh, you can correct the doubts according to the table on the next page.

When?	Unsure whether it is your...	Decision?	Correction
Before the 2nd sajdah of 2nd rakʿah	1st or 2nd rakʿah or any other doubt	Your ṣalāh is bāṭil	Start the prayer again
After 2nd sajdah of 2nd rakʿah	2nd or 3rd rakʿah	Take it as 3rd	Offer one rakʿah of Ṣalātul iḥtiyāṭ immediately after the ṣalāh
After 2nd sajdah of 2nd rakʿah	2nd, 3rd, or 4th rakʿah	Take it as 4th	Offer two rakaʿāt of Ṣalātul iḥtiyāṭ immediately after the ṣalāh
After 2nd sajdah of 4th rakʿah	4th or 5th rakʿah	Take it as 4th	Offer sajah as-sahw immediately after the ṣalāh
Anytime during your 3rd rakʿah	3rd or 4th rakʿah	Take it as 4th	Offer one rakʿah of Ṣalātul iḥtiyāṭ immediately after the ṣalāh
Qiyām before rukūʿ	4th or 5th rakʿah	Sit down, finish ṣalāh with tashahhud and salām	Offer one rakʿah of Ṣalātul iḥtiyāṭ immediately after the ṣalāh
Qiyām before rukūʿ	3rd, 4th, or 5th rakʿah	Sit down, finish ṣalāh with tashahhud and salām	Offer two rakaʿāt of Ṣalātul iḥtiyāṭ immediately after the ṣalāh
Qiyām before rukūʿ	5th or 6th rakʿah	Sit down, finish ṣalāh with tashahhud and salām	Offer sajdah as-sahw immediately after the ṣalāh

Activity 4.9a: Review of Shakiyāt aṣ-Ṣalāh

1. Muslims should perform their prayers with intense care and full attention.

   TRUE FALSE

2. Shak means “doubt.”

   TRUE FALSE

3. Yaqīn means “a little more than a doubt.”

   TRUE FALSE

4. You should ignore doubts that arise after the ṣalāh is finished.

   TRUE FALSE

5. If you have a doubt whether you are on your first or second rakʿah, you must take it as the second rakʿah and finish praying.

   TRUE FALSE

6. Your ṣalāh is automatically bāṭil if your doubt occurs in:

   a. A two rakaʿāt ṣalāh
   b. A three rakaʿāt ṣalāh
   c. A four rakaʿāt ṣalāh
   d. Both a and b

7. If you have a doubt regarding your Maghrib ṣalāh after the time of Maghrib has passed, then you should:

   a. Ignore the doubt
   b. Pray the ṣalāh over again
   c. Pray the qaḍāʿ for Maghrib
   d. None of the above

8. If during Ẓuhr, before the second sajdah of the second rakʿah, you wonder whether you are on your 2nd or 3rd rakʿah, then your ṣalāh is:

   a. Wājib
   b. Bāṭil
   c. Still accepted
   d. Mustaḥab

9. Describe the steps you should follow if you are offering your ʿAṣr prayer, and while reciting tasbīḥāt al-arbaʿah in qiyām you realize you are unsure of whether this is your fourth rakʿah, or if you have started a fifth rakʿah.

10. Describe the steps you should follow if you are offering your ʿIshāʾ prayer, and while reciting your tashahhud, you realize you are unsure of whether you have finished two rakaʿāt or four.

Activity 4.9b: Questions about Doubts

DOUBTS REGARDING THE NUMBER OF RAKAʿĀT

1. What should you do if you become unsure about whether you are on the second or third rakʿah of Maghrib, and you can't shake off the doubt?
   a. Take it as the third rakʿah and finish your prayer. Then offer one rakʿah of Ṣalātul Ihtiyāṭ.
   b. Take it as the second rakʿah and finish your prayer. Then do sajdah as-sahw.
   c. Your ṣalāh is bāṭil; you have to pray again.

2. Hasan is praying Maghrib and he cannot remember if he is in his first or second rakʿah. He is more confident that he is in his first rakʿah, because he didn't do qunūt yet. What should he do?
   a. Take it as the second rakʿah and finish his prayer. Then offer one rakʿah of Ṣalātul iḥtiyāṭ.
   b. He should continue the prayer as if he is in the first rakʿah, because this is ẓan.
   c. His ṣalāh is bāṭil, and he has to pray again.

3. Whenever you have a doubt in the number of rakaʿāt you have completed in a four-rakaʿāt prayer, what is the first thing you should do before anything else?

4. Suppose you are offering the ʿAṣr prayer, and while performing the rukūʿ, you wonder whether this is your second or third rakʿah, and can't decide between the two at all. In this case, what should you do?

5. Maryam is offering Ẓuhr prayer, and while performing the rukūʿ, she wonders whether this is her third or fourth rakʿah. She is not more sure if it is one over the other. What should she do?

6. Shabbir is offering ʿIshāʾ prayer, and while he is in rukūʿ, he wonders whether this is his fourth or fifth rakʿah. In this case, what should he do if he cannot shake off his doubt and is not more sure of either one?

Lesson 4.10: Shakiyāt aṣ-Ṣalāh (Part 2)

Ṣalātul Iḥtiyāṭ

Ṣalātul iḥtiyāṭ is to be offered either as one rakʿah or two rakaʿāt. When your doubt is such that you should offer Ṣalātul iḥtiyāṭ instead of repeating the whole prayer, you must follow the steps below depending on the number of rakaʿāt you must offer.

After finishing ṣalāh, without moving your body away from the qiblah or doing anything that makes ṣalāh bāṭil, stand up AND:

If you have to recite one rakʿah, then you need to:

1. Have a niyyah: You should ***not*** say this out loud because it is a continuation of your ṣalāh (e.g., "I am praying Ṣalātul iḥtiyāṭ, one (or two) rakʿah, wājib qurbatan ilallāh.")
2. Recite Takbīratul iḥrām.
3. Recite only Sūrah al-Fātiḥah; do not recite a second sūrah.
4. Finish the ṣalāh as usual (with rukūʿ, sajdah, tashahhud, and salām).

If you have to recite 2 rakaʿāt, then you should:

1. Recite the first rakʿah as described above, without reciting a second sūrah.
2. Stand up for the 2nd rakʿah after sajdah.
3. Recite Sūrah al-Fātiḥah only.
4. Finish the ṣalāh as usual (with rukūʿ, sajdah, tashahhud, and salām).

Other rules:

- You cannot not have a 2nd sūrah or qunūt.
- You should offer it silently (including the Bismillāhir Raḥmānir Raḥīm).

Sajdah as-Sahw

Sajdah as-sahw becomes wājib when:

- You forget to recite tashahhud, and it's too late to go back and recite it. But if you do notice this before the rukūʿ of the next rakʿah, you should sit down, perform it, and continue with your ṣalāh as normal. In that case, you don't need to do sajdah as-sahw. For example, if you realize while reading dhikr in your 3rd rakʿah that you forgot tashahhud, you should sit down and read it.
- You have a doubt in a 4-rakaʿāt ṣalāh after the 2nd sajdah, as to whether it is the 4th or 5th rakʿah or 4th or 6th rakʿah.
- You talk by mistake in ṣalāh because you forget you are praying or you

think you have finished the prayer, but in reality you haven't.

- You recite the salām of the prayer at the wrong time by mistake (e.g., you recite salām after the tashahhud of the second rakʿah of Ṣalātul Maghrib or a four rakaʿāt ṣalāh).
- You added or left out a sajdah of the prayer. Note that if you forget one sajdah but notice this before the rukūʿ of the next rakʿah, you should sit down, perform it, and then continue with your ṣalāh as normal. Also, according to Āyatullāh Sīstānī, it is iḥtiyāṭ al-mustaḥab (not wājib) to perform sajdah as-ahw in the case of adding or leaving out a sajdah.

How to Perform Sajdah as-Sahw

When sajdah as-sahw becomes wājib, it must be performed right away without any delay. Not performing it on purpose is a sin. Outstanding sujūd as-sahw that were supposed to be performed but were not (for any reason) should be made up as soon as possible.

1. In order to perform sajdah as-sahw, do the following immediately after finishing ṣalāh:
2. Have a niyyah (e.g., "I am doing sajdah as-sahw for missing tashahhud (or sajdah) as the case may be wājib qurbatan ilallāh.")

Then, go to sajdah. It is not required, but better (and mustaḥab, according to some of the marājiʿ) to recite the following once:

بِسْمِ اللهِ وَبِاللهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Bismillāhi wa billāhi assalāmu ʿalayka ayyuhan-nabīyyu wa raḥmatullāhi wa barakātuh

In the name of Allah (swt) and with Allah; may the peace and mercy and blessings of Allah be upon you O Prophet

3. Then, sit up in julūs (sitting position).
4. Then, go to sajdah again and repeat the recitation from the first sajdah.
5. Then, rise from sajdah.
6. Recite tashahhud and salām.

Activity 4.10: Review of Sajdah as-Sahw

1. When is sajdah as-sahw wājib?
   a. You accidentally talk in your ṣalāh
   b. You accidentally leave out one of the ghayr rukn parts of the ṣalāh
   c. You forget to do tashahhud, and it's too late to go back and say it
   d. All of the above
   e. a and c

2. Describe what Abdullah should do if he starts saying the salām of the prayer after the tashahhud of the second rakʿah of the ʿAṣr prayer, but then realizes his mistake and stands for the third rakʿah.

3. Describe what Surayya should do if, after getting up to start her second rakʿah, she realizes she forgot to do one sajdah.

4. What would Surayya do if she realized she forgot to do one sajdah in the previous rakʿah when she has entered the rukūʿ of her second rakʿah?

Lesson 4.11: Ṣalātul Āyāt

We know that we have five daily prayers that are wājib, but there are other wājib ṣalāt as well. All these wājibāt are a part of our path to perfection, and one of them is Ṣalātul Āyāt.

Ṣalātul Āyāt, or the Prayer of the Signs, is a prayer performed when an eclipse, earthquake, or other event that causes fear in people takes place. It is called the "Prayer of the Signs" because events like earthquakes are "signs" of Allah's power. We perform prayers in order to remind ourselves that Allah (swt) is the Master of this world and everything in it, including these breathtaking natural events. We are in a constant state of forgetfulness, but natural disasters have a mysterious way of reminding us of Allah (swt). We should find ways to be grateful for them as well for their potential as reminders of Allah (swt).

Imām al-Bāqir (ʿa) once said, "Earthquakes, solar and lunar eclipses, and strong dreadful winds, are among the signs of the Day of Resurrection. Whenever you witness them, think of the Day of Resurrection, and seek refuge in masājid [and stand in prayer]." (Wasāʾil ash-Shīʿah, Vol. 7, P. 487)

When to Perform Ṣalātul Āyāt

Ṣalātul Āyāt becomes wājib when the following natural events take place:

1. Earthquakes: This is iḥtiyāṭ al-wājib according to Āyatullāh Sīstānī and wājib according to other marājiʿ, such as Āyatullāh Khamenei.
2. Solar eclipses (full or partial)
3. Lunar eclipses: This is for full or partial eclipses, not penumbral where the moon only becomes slightly shadowed in color.
4. Any natural event that causes most people to be frightened, such as extraordinary thunder and lightning, a significant tornado, or a hurricane. Some marājiʿ (including Āyatullāh Sīstānī) have stated that in the last case (events that cause most people to be frightened), offering Ṣalātul Āyāt is iḥtiyāṭ al-mustaḥab (not wājib).

How to Perform Ṣalātul Āyāt

The Longer Method

Ṣalātul Āyāt consists of two rakaʿāt with five rukūʿs in every rakʿah. One should perform it in the following manner:

1. Along with the niyyah for the ṣalāh, perform Takbīratul iḥrām.
2. Recite Sūrah al-Fātiḥah and another sūrah
3. Go into rukūʿ.
4. Stand and recite Sūrah al-Fātiḥah and another sūrah.
5. Perform another rukūʿ.
6. This should be repeated five times.

7. After standing from the fifth rukūʿ, perform two sujūd.
8. Stand up to perform the second rakʿah in the same way as the first rakʿah.
9. Recite the tashahhud and end the ṣalāh with the salām.

The Shorter Method

1. Along with the niyyah for the ṣalāh, perform Takbīratul iḥrām.
2. Recite Sūrah al-Fātiḥah
3. Then, divide a second sūrah into five parts.
4. Recite the first part.
5. Perform a rukūʿ
6. Stand to recite the second part.
7. Perform a second rukūʿ.
8. Continue this way until the second sūrah along with five rukūʿs are completed.
9. The second rakʿah is to be performed in the same way.

Example of Dividing a Sūrah into Five Parts

Sūrah al-Qadr can be divided in the following manner:

1. Bismillāhir Raḥmānir Raḥīm. Innā anzalnāhu fī laylatil-qadr
2. Wa mā adrāka mā laylatul-qadr
3. Laylatul-qadri khayrun-min alfi shahr
4. Tanazzalul-malāʾikatu war-rūḥu fīhā bi idhni rabbīhim min kulli amr
5. Salāmun hiya ḥattā maṭlaʿil-fajr

Note that according to iḥtiyāṭ al-wājib, "Bismillāhir Raḥmānir Raḥīm" cannot make up one of the five parts on its own. That is why in the example above, it was added to the verse after it in order to make up the first part of the five.

Qunūt

It is recommended that qunūt be done before the second, fourth, sixth, eighth, and tenth rukūʿs of the two rakaʿāt (in other words, before every even numbered rukūʿ). This means you can recite qunūt before the 2nd and 4th rukūʿ of the first rakʿah, and before the 6th, 8th, and 10th rukūʿs of the 2nd rakʿah.

Alternatively, qunūt can be done just before the last rukūʿ of the second rakʿah.

Important Considerations

All the things that are wājib for the five obligatory daily prayers are also wājib for Ṣalātul Āyāt. This includes observing ṭahārah, performing wuḍūʾ, and facing the qiblah.

If many separate disasters take place at the same time, Ṣalātul Āyāt must be offered for each of them. For example, if a solar eclipse and an earthquake take place at the same time, two prayers must be offered.

It is only wājib to offer the Ṣalātul Āyāt when the event occurs in the town you live. It will not be wājib for those living in another city that could not feel it.

For an eclipse, Ṣalātul Āyāt must be offered during the actual eclipse.

According to Āyatullāh Sīstānī, it is better to offer it before the eclipse has reached its maximum point and the sun or moon has started to reappear.

According to Āyatullāh Khamenei, it is iḥtiyāṭ al-wājib to offer it before the eclipse has reached its maximum point and the sun or moon has started to reappear. If one offers Ṣalātul Āyāt after this point, but while the eclipse is still taking place, the ṣalāh should be offered wājib qurbatan ilallāh, not with the intention of qaḍāʿ.

If one does not pray until the eclipse is over, the qaḍāʿ of Ṣalātul Āyāt must be offered. The only exception is where one did not know that the eclipse was going to take place and only found out afterward. In that situation, if the eclipse was a partial eclipse, it is not necessary to offer the qaḍāʿ prayer. However, if the eclipse was a full eclipse, it would be necessary to offer the qaḍāʿ prayer.

If you are not sure how many times you have missed Ṣalātul Āyāt in your life, make an educated guess. You can search how many solar and lunar eclipses have been visible in your state since you became bāligh, and how many of the other big natural disasters have occured if you follow a marjaʿ with that rule. Then, do the qaḍāʿ for the least amount that you are sure you missed. For example, if there have been 3 solar eclipses and 2 lunar eclipses where I live since I became wājib, and I know there was 1 earthquake, I can do 6 qaḍāʿ Ṣalātul Āyāt. I don't have to try to remember if every thunderstorm was frightening. I can try to use the internet or my parents to try and remember, but if I don't know, this is not wājib on me.

For an earthquake, or natural events that cause most people to be frightened, the ṣalāh should be offered right after the event occurs. According to Āyatullāh Sīstānī, if one does not pray it during this time, it is not wājib to offer its qaḍāʿ later, although it is better to still pray it without the intention of doing it as qaḍāʿ. According to Āyatullāh Khamenei, if one does not pray it during this time, he should do so later on, but with the intention of performing Ṣalātul Āyāt, not the qaḍāʿ of Ṣalātul Āyāt.

There is no adhān or iqāmah for Ṣalātul Āyāt.

If, sometime before standing up from the last rukūʿ, you become uncertain about the number of rukūʿs performed (e.g., you are uncertain whether you've performed 2 or 3), assume that you have performed the lower number (2 in this case). But if the doubt occurs after standing from the last rukūʿ, it should be ignored.

The prayer becomes bāṭil (invalid) if a rukūʿ is added or left out intentionally.

Ṣalātul Āyāt for lunar and solar eclipses can be prayed in jamāʿah.

Summary of How to Pray Ṣalātul Āyāt

Number of rakaʿāt:	2 (wājib)
Number of rukūʿ:	10 (wājib)
Number of qunūt:	5 (mustaḥab)

Ṣalātul Āyāt: 1st Rakʿah

1. Niyyah & Takbīratul Iḥrām

2. Sūrah al-Fātiḥah & any other sūrah

3. Rukūʿ #1

4. Sūrah al-Fātiḥah & any other sūrah & Qunūt #1

5. Rukūʿ #2

6. Sūrah al-Fātiḥah & any other sūrah

7. Rukūʿ #3

8. Sūrah al-Fātiḥah & any other sūrah & Qunūt #2

9. Rukūʿ #4

10. Sūrah al-Fātiḥah & any other sūrah

11. Rukūʿ #5

12. Rise from rukūʿ

13. Go to sajdah

14. Complete two sujūd as usual

15. Rise for 2nd rakʿah*

*Recite the second rakʿah in the same way as you did the first.

NOTE: It is mustaḥab to recite qunūt before every even rukūʿ. For this purpose, count all ten rukūʿs together. Thus, you will recite qunūt before the 2nd and 4th rukūʿs in the 1st rakʿah, and before the 6th, 8th, and 10th rukūʿs in the 2nd rakʿah.

Activity 4.11: Review of Ṣalātul Āyāt

1. Āyāt means “signs.”
2. Ṣalātul Āyāt is wājib when a house burns down.
3. Ṣalātul Āyāt consists of 5 rakaʿāt with two rukūʿs in each.
4. We should pray the Ṣalātul Āyāt at the end of an eclipse.
5. Ṣalātul Āyāt is wājib during eclipses and earthquakes even if no one is injured during the natural disaster.
6. If an earthquake and a solar eclipse happened at the same time, what should I do?
   a. Offer two rakaʿāt of Ṣalātul Āyāt.
   b. Offer two Ṣalātul Āyāt.
   c. Pray that it doesn’t happen again.
7. Suppose a tornado happens in Texas, and you are in California. What should you do?
   a. Offer Ṣalātul Āyāt.
   b. Call someone in Texas to pray Ṣalātul Āyāt on your behalf.
   c. You don’t have any obligation.
8. What does a natural disaster symbolize?

CHAPTER 5:

ṢAWM

Lesson 5.1: The Month of Ramaḍān

The month of Ramaḍān is a very special month for us. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of mercy and purification. Fasting during the day and praying at night is not easy, but doing so strengthens our īmān. We should do good deeds every month, but in the month of Ramaḍān, Allah (swt) has given us the opportunity to do more. It brings us closer to Allah (swt) and away from bad deeds and habits. It is a month where we can get rid of all our sins and start fresh.

Shahr Ramaḍān is also the month in which the Qurʾān was revealed to guide us, and during this month, we try to recite as much of it as possible. Allah (swt) talks about the significance of this month in the Qurʾān:

"The month of Ramaḍān is that in which the Qurʾān was sent down, a guidance for mankind, with clear signs of guidance and the criterion of right and wrong. So everyone of you who is present (at home) during that month should spend it fasting. Allah (swt) desires ease for you, and He does not desire difficulty for you. And (He desires) that you complete the period, and glorify Allah (swt) for having guided you, and that you may give thanks." (2:185)

Some Ḥadīth about Shahr Ramaḍān

The Noble Prophet (ṣ) has said, *"Ramaḍān burns sins and faults just as fire burns wood."*

Imām al-Bāqir (ʿa) has reported from the Prophet (ṣ) who said, *"Whoever, during this month of Ramaḍān, fasts during the day, stands up in prayer for part of the night, controls his desires and emotions, and controls how much he eats [at night], will become free of sins as the day he was born."*

(Al-Kāfī, Vol. 4, P. 87)

Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said, *"When a person fasts on a hot day for the sake of Allah and becomes thirsty, Allah sends 1,000 angels to touch his/her face and give him/her glad tidings up to the time of breaking the fast when Allah tells him/her, 'How nice you smell! What a pleasant soul you possess! O My angels! Bear witness that I have forgiven him/her.'"*

(Wasāʾil ash-Shīʿah, Vol. 10, P. 409).

A Sermon on Shahr Ramaḍān

It has been narrated that once, just before the beginning of Shahr Ramaḍān, the Noble Prophet (ṣ) gathered his companions and talked to them about the approaching month of Ramaḍān, explaining its significance:

"O people! This is the month that is the best of months in the eyes of Allah (swt). Its days are the best among the days. Its nights are the best among the nights. Its hours are the best among the hours...

This is the month in which you have been invited by Him. You have been given the chance to receive honors from Allah (swt), the Merciful...

In this month, if you fast as told, then every breath you take has the reward of tasbīḥ, and your sleep has the reward of worship. Your good deeds are rewarded more than usual, and your duʿās are accepted...

While fasting, remember the hunger and thirst of the Day of Judgment; give charity to the poor and needy; be respectful to your elders; have sympathy for your youngsters; and be kind to your relatives...

Guard your tongue against unworthy words, your eyes from scenes that are not worth seeing, and your ears from sounds that should not be heard...

O people! Your back is breaking under the heavy load of your sins, so prostrate yourself before Him for long intervals and make it lighter...

Anyone who offers mustaḥab prayers in this month, Allah (swt) will save him from Hell. Whoever, in this month, offers one wājib prayer, the angels will write for him the rewards of 70 such prayers offered in another month...

The gates of Paradise remain open in this month. Pray that they may not be closed on you. The gates of Hell are closed—pray to Allah (swt) that they may never be opened for you."

Duʿāʾ of Imām Zaynul ʿĀbidīn (ʿa) on Welcoming Shahr Ramaḍān

In the Ṣaḥīfah as-Sajjādīyyah, the book of duʿās by the fourth Imām, there are two duʿās on Shahr Ramaḍān. One welcomes the month, and another bids it farewell. Accordingly, one is recited at the beginning of the month, and the other at the end. Let us take a look at some passages from the duʿāʾ for welcoming Shahr Ramaḍān:

And praise belongs to Allah (swt) who established this month,

the month of Ramaḍān,

the month of fasting,

the month of submission,

the month of purity,

the month of putting to test,

the month of standing in prayer,

in which the Qurʾān was sent down as

a guidance to the people.

He gave this month superiority over all other months by the many sacred things and well-known perfections.

Then, He made one of its nights superior to the nights of a thousand months, and named it the Night of Decree.

O Allah (swt), erase our sins, along with the erasing of the crescent moon, and make us avoid the ill effects of our actions with the passing of its days, until it leaves us behind while within it,You purify us of our sins and remove from us our evil deeds.

O Allah (swt), fill this month with our worship of You; decorate its times with our obedience toward You; help us during its daytime with its fast and in its night with prayer and duʿāʾ toward You, humility toward You, and lowliness before You.

Activity 5.1: Review of Shahr Ramaḍān

1. In Shahr Ramaḍān, our sins are forgiven and we start afresh. T F
2. Fasting and praying help us become stronger in our faith. T F
3. Ṣaḥīfah as-Sajjādīyyahh was revealed in the month of Ramaḍān. T F
4. What general point are the first two ḥadīth on Shahr Ramaḍān trying to make?
   a. That we should try to be good in Shahr Ramaḍān.
   b. That Shahr Ramaḍān is a month in which we can erase our sins.
   c. That we should start a fire by burning wood.
5. What is the general point of the third ḥadīth on Shahr Ramaḍān?
   a. That even though fasting can be difficult, Allah (swt) encourages us about the great status of those who are fasting.
   b. That we should fast by staying away from food and drinks.
   c. That we should fast, not only by staying away from food and drinks, but also by staying away from any sins.
6. What is one thing the Noble Prophet (ṣ) said about Shahr Ramaḍān in his famous sermon?
   a. That in this month, the doors of Heaven are open and the doors of Hell are closed.
   b. That in this month, the doors of Hell are open, and the doors of Heaven are closed.
   c. That in this month, the Noble Prophet (ṣ) was born.
7. Look at the sermon of the Noble Prophet (ṣ). Describe four things, other than fasting and praying, that we should try to do during this month.

8. Why do you think the month of Shahr Ramaḍān is a special month?

Lesson 5.2: Fasting and its Benefits

Fasting is an act of worship prescribed by Allah (swt). Fasting is when we stay away from certain things, such as food and drink. When fasting, it is important to also stay away from wrong deeds. A fast is like a living thing—it has a body and a soul. To stay away from food and drinks is the body. To stay away from wrong deeds is its soul. If we are not trying hard to be better Muslims by fasting, our fast will be a body without a soul.

Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said, *"Your day of fast should not be like other ordinary days. When you fast, your entire body, including your eyes and ears, should fast with you."* (Al-Kāfī, Vol. 4, P. 87)

Here is how your entire body can fast:

- Eyes: Keep your eyes off of unlawful things and use this special gift of Allah (swt) for good acts, such as reading the Qurʾān and duʿās.
- Ears: Stay away from hearing unlawful gossip, lies, and music and use this special gift of Allah (swt) for good acts, such as listening to Qurʾān and duʿās and to good words.
- Tongue: Do not tell lies or useless stories; do not spread rumors or gossip about other people; and use the power of speech in spreading the word of Allah (swt).
- Hands: Do not hurt others through your actions; instead, try to help them as much as you can.
- Feet: Do not go toward forbidden places; rather, go toward the places where Allah (swt) is remembered.
- Above all, your heart and mind should be with you in fasting, because the fast, in its real sense, will not be complete unless your thoughts, your emotions, your actions, and all aspects of your life become pure and free from impurity.

There are many benefits of fasting. In this lesson we will look at eight of them.

1. **Fasting brings us closer to Allah (swt).** When we sacrifice our food and drink, we realize that this is a test, because it might become difficult. When we do this for Allah (swt), even though it is difficult, we will, inshāʾAllah, become closer to Him. When we break our fasts, Allah (swt) will be very pleased with us, and our duʿās at that time will be accepted.
2. **Fasting teaches us patience.** We all need food and water to survive. To deny ourselves food and water requires a lot of strength and patience. When we fast for a whole month, we build up a lot of patience. When we are really hungry outside of Shahr Ramaḍān and we know food is not going to be available for a few hours, we will know how to be patient. Hopefully, we also reflect on other areas of our lives where we can be more patient.
3. **Fasting gives us a glimpse of how it feels to be poor.** There are so many poor people who are suffering from hunger because they do not have access to food. By fasting ourselves, we begin to understand how hard it is for these people. At least we can usually break our fasts with a nice dinner—they cannot. Fasting encourages us to help others who are less fortunate than us.

4. **Fasting brings about thankfulness to Allah (swt).** Many times, we forget about all the blessings Allah (swt) has given us and take things for granted. For example, on a normal day, we go through breakfast, lunch, and dinner without a thought of where it came from. We do not think about where any of our rizq comes from. We assume we can easily go and buy whatever we want. By fasting, we learn the value of a thing as simple as a glass of water. This helps us be thankful for the favors of Allah (swt).

5. **Fasting brings self-control.** We already mentioned how fasting brings about patience through hunger. For example, if we are fasting, we do not give in to our desire to eat no matter how hungry we are. Fasting also brings about self-control in other things. For example, the next time we feel angry at someone, we will be able to control ourselves and act in a positive way. This self-control will help us stay away from other disliked deeds as well.

6. **Fasting breaks our pride.** No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramaḍān. We are not better than anyone else who does not have food throughout the year.

7. **Fasting is good for our health.** Think of your stomach as a machine that works nonstop. We have three meals each day—breakfast, lunch, and dinner—and in between, we have snacks. If we fast, then at least our stomachs will get some rest. If done properly, fasting can lead to better health. That is why the Prophet (ṣ) has said, *"Fast, and you will be healthy."*

8. **Fasting is submission.** We should realize that while fasting is an obligation for some people, it is not an obligation for others. The main purpose of fasting is to submit to Allah (swt), and if Allah (swt) has commanded that someone should not fast, then not fasting is actually their obligation. For example, when you are so sick that fasting would make you more sick, your obligation is to not fast. Elderly people, people with health problems, or pregnant women (in most cases) are obligated not to fast. If we fall into one of these categories, we should not feel guilty about not fasting, because we are fulfilling our obligation. Allah (swt) does not want us to do anything that causes us harm, but normally, fasting only puts difficulty on us, not harm.

Outside of the month of Ramaḍān, fasting is a mustaḥab act of worship. It is especially mustaḥab during the months of Rajab and Shaʿbān. But during the month of Ramaḍān, fasting becomes wājib if one is bāligh, and meets other conditions, including being able to fast and not being a traveler.

Let us pray to Allah (swt) to bless us all during the holy month of Ramaḍān. May He accept our fasts, prayers, and good deeds. May He forgive us for our wrongdoings and guide us in our lives.

Activity 5.2: Review of Fasting and Its Benefits

1. Fasting is an act of worship. T F
2. To stay away from bad deeds is the soul of fasting. T F
3. Fasting is ḥarām in other months. T F
4. Fasting is mustaḥab in Shahr Ramaḍān. T F
5. How do we fast with our eyes?

6. How do we fast with our tongues?

7. How does fasting make us thankful to Allah (swt)?

8. How does fasting give us patience in other parts of our lives?

9. How does not fasting when you are very sick fulfill a similar purpose to fasting?

Lesson 5.3: Exemptions from Fasting

People Exempted from Fasting without Qaḍāʿ

There are some people who cannot fast for a reason that will not go away for the rest of their lives. Because they are unable to fast, they will not have to make up any qaḍāʿ fasts. These include:

- Elderly people who are not capable of fasting. Elderly people who find it very difficult, but are not incapable of fasting are also exempt; but they have to pay a redemption fee (fidyah) of one mudd (i.e., 1.65 lbs or 750 g) of food (such as wheat or barley) in lieu of each fast, to a needy believer.
- People with a medical condition that makes them incapable of fasting, if the medical condition is permanent. For example, someone who has kidney problems and is on dialysis may need to drink water throughout the day. Another example is a person who needs to take essential medicine throughout the day for their entire life.

People Exempted from Fasting with Qaḍāʿ

There are others who cannot fast, but they may have to make up the qaḍāʿ later when the month of Ramaḍān is over. In short, this is any time a person cannot fast, but is capable of fasting later. These include:

- A person who did not fast because they were traveling.
- A person who is so sick that if they fast, their sickness will be prolonged. For example, if a person has a fever, and they know that if they fast all day, they will most likely be sick for five days instead of two.
- A pregnant mother will not fast if fasting is harmful to her or the baby. She must make up the fasts as qaḍāʿ and can refer to her marjaʿ for fidyah.
- A mother who is nursing her child if she fears that fasting might reduce the supply of milk for the nursing child and cause him/her harm. She is to give fidyah in place of each fast she has missed.

Fasting When Traveling

Traveling in the context of fasting and qaṣr prayers means going outside the boundaries of the city, town, or village, in a journey that is at least 14 miles (22.5 km) one way outside of the city limits (28 miles or 45 km roundtrip). On a day that one has the intention of traveling, one cannot break the fast while still at home

or in the city. The fast will be broken when you have travelled the required distance. Once you cross the boundary of your hometown and then pass what is called the ḥadd tarakhus, which is the point where you can no longer see people in the city nor hear the adhān being recited from it. Note that in the month of Ramaḍān, if you leave town after Ẓuhr, you must still keep your fast.

At any place where you pray qaṣr, you will not fast. If you have traveled to a place that is not your hometown where your stay will be less than 10 days, you will pray qaṣr for the four-rakaʿāt prayers and offer two rakaʿāt instead, and you cannot fast. You must make qaḍāʿ later.

People whose job is that of traveling (e.g., pilot, crew, drivers, etc.) or one who undertakes a journey for a sinful purpose, must fast even while they are traveling, and their prayer will not be qaṣr either.

To travel for the sole purpose of not fasting is allowed, but it is better not to do it.

If you travel from the place where you live AFTER the time of Ẓuhr, you will have to complete that day's fast. However, if you travel BEFORE the time of Ẓuhr, your fast is invalid once you leave the city limits and have passed the ḥadd tarakhkhuṣ.

If you reach the boundary of your hometown BEFORE the time of Ẓuhr, after a trip and you have not done anything that will break your fast, then you must fast on that day. However, if you reach the boundary of your hometown AFTER the time of Ẓuhr, you will not be able to fast that day and must make qaḍāʿ after Shahr Ramaḍān.

If a person makes a naḍr (vow) for a mustaḥab fast on a particular day and they find that they have to travel on that day, then, because they had specified the day they were going to keep the mustaḥab fast, they can fast while traveling.The same applies to a person who makes a vow to keep a mustaḥab fast on a particular day regardless of whether they are going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day, then they cannot fast if they are going to travel.

A traveler can observe a mustaḥab fast in Medina on three days if their main purpose is for praying for the fulfillment of their needs, in which case those three days should be Wednesday, Thursday, and Friday.

If a person does not know that a traveler cannot fast and finds out during the fast, their fast becomes bāṭil; however, if they do not find out about it until the fast is over, their fast is valid.

Activity 5.3: Review of Exemption from Fasting

1. Fidyah is:
   a. Money given to the poor for missed fasting
   b. An elderly person who cannot fast
   c. A certain amount of food given to the poor for missed fasting
   d. Money and food given to the poor for missed fasting

2. Fidyah must be paid by (circle all that apply):
   a. A pregnant woman (under certain circumstances)
   b. A sick person whose illness prevents them from fasting and whose illness lasts until the next year
   c. Extremely advanced old age people who find fasting very difficult
   d. A poor person who has no food for ifṭār

3. If traveling in Shahr Ramaḍān for less than 10 days,
   a. Pray qaṣr and keep fasting
   b. Do not pray qaṣr and keep fasting
   c. Pray qaṣr and do not fast
   d. Do not pray and do not fast

4. People who must offer qaḍāʿ for missed fasts are (circle all that apply):
   a. Sick people who do not get better
   b. Nursing mothers
   c. People who travel for work
   d. People leaving for a journey after Ẓuhr

5. Maryam returns from a journey after Ẓuhr. She should fast.

   TRUE FALSE

6. Sarah is a pilot. She must fast in Shahr Ramaḍān if she is otherwise able to.

   TRUE FALSE

7. Rida is traveling for less than 10 days but still fasts on the first day. After Maghrib he learns he was not supposed to fast. His fast is bāṭil and he must make it up.

   TRUE FALSE

8. It is always okay to fast while traveling.

   TRUE FALSE

9. Observing a sunnah fast in Medina is:

   a. Ḥarām
   b. Bāṭil
   c. Okay if done with the intention of fulfilment of one's needs and performed on Wednesday, Thursday or Friday
   d. Best done on Sunday, Monday, Tuesday

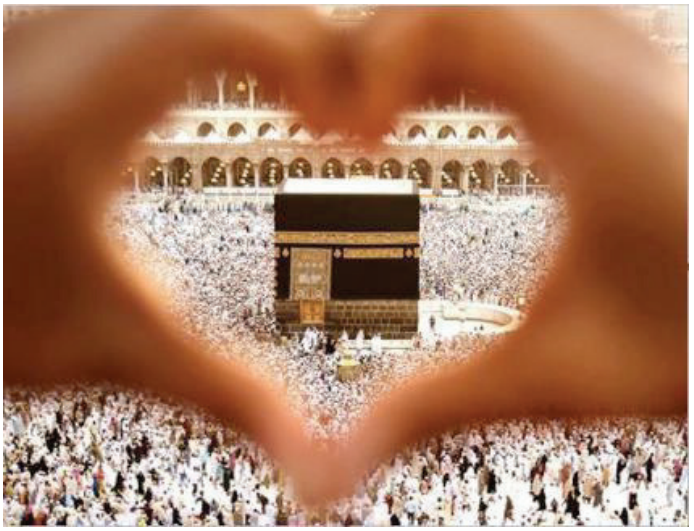
10. Batul intended to keep a mustaḥab fast on Friday. She unexpectedly needed to leave her hometown on that day in the morning. Can she keep this fast with the intention of it being mustaḥab?

    YES NO

CHAPTER 6:

ḤAJJ

Lesson 6.1: Ḥajj



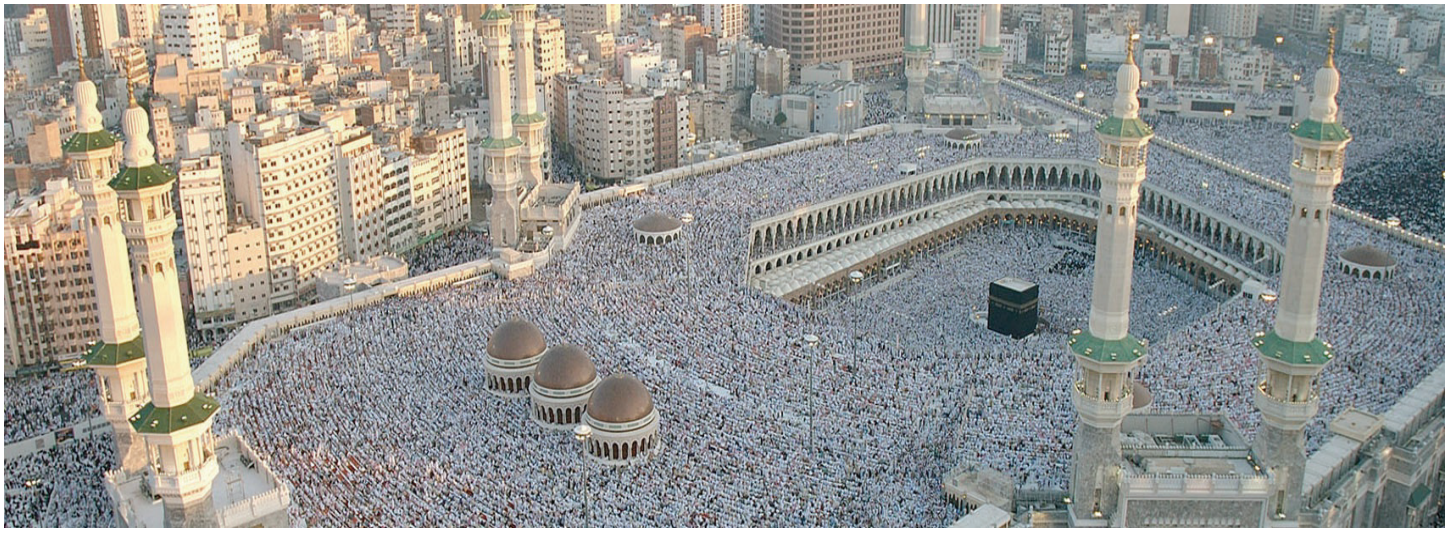
One of our wājibāt is to perform Ḥajj once in our lifetime, if we meet the conditions that make it wājib on us. Ḥajj has many wājib components within it, but this will be studied in more detail in later grades. In this lesson, we will learn about whom Ḥajj is wājib upon.

For Ḥajj to be wājib, you need to:

- Be bāligh: have reached the age of Islamic responsibility
- Be ʿāqil: be sane and of sound mind
- Have istiṭāʿah (capability):
    - You should be able to afford the expense of your journey and stay during Ḥajj.
    - You must be able to maintain your dependents who have remained at home.
    - When you return, you must have enough means to provide for yourself and your dependents.
    - The journey to and from Ḥajj must not endanger your life, wealth, or family.
    - You must be healthy. Some people cannot go due to an illness, but all the other conditions of Ḥajj are fulfilled. If this happens, then you must send someone on your behalf if there is no hope that you will get better.
    - You must have enough time to perform all the wājib acts of Ḥajj; if you cannot do so, then you have to keep the money aside and go the following year.

Before going for Ḥajj, it is highly recommended to:

- Make sure your money is ḥalāl—ensure you have no debts, especially wājib debts, like khums or zakāt
- Ensure your intention is purely for Ḥajj (i.e., your niyyah is qurbatan ilallāh)
- Prepare a will and give some ṣadaqah for your journey



Ḥajj consists of two parts:

1. ʿUmrah at-Tamattuʿ: Performed anytime between the first of Shawwāl and the 8th of Dhul Ḥijjah. Before entering Mecca, one must be in a state of iḥrām.
2. Ḥajj at-Tamattuʿ (Commonly known as Ḥajj): Performed from the 9th to the 13th of Dhul Ḥijjah.

One may do the first part of Ḥajj (the ʿUmrah part) several days before the second part, then stay in Mecca until the 9th of Dhul Ḥijjah.

ʿUmrah at-Tamattuʿ

Before entering Mecca, one must become a muḥrim (i.e., be in a state of iḥrām). Iḥrām is worn at designated places known as mīqāt (boundaries).

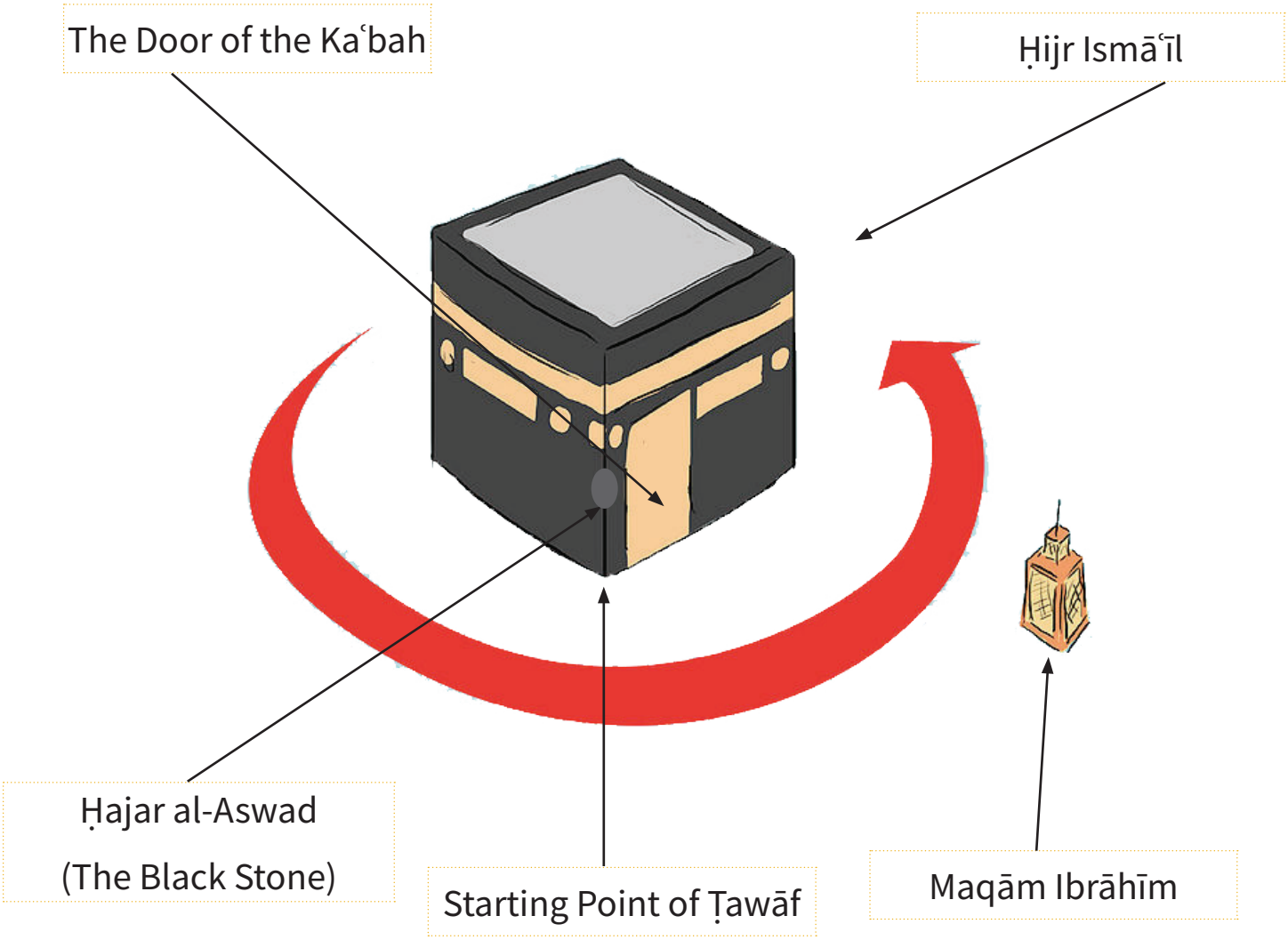
There are five wājibāt that must be observed in ʿUmrah at-Tamattuʿ:

1. Iḥrām: This includes having a niyyah, wearing the iḥrām at a mīqāt, and reciting talbīyah.
2. Ṭawāf of the Kaʿbah
3. Ṣalātul Ṭawāf, performed behind Maqām Ibrāhīm
4. Saʿy: Going between the mountains of Ṣafā and Marwah seven times
5. Taqṣīr: Trimming a bit of your hair or nails

In grade 5, we looked at making niyyah, wearing iḥrām at a mīqāt, and reciting talbīyah. In this grade, we will learn more about the next 4 wājibāt of ʿUmrah at-Tamattuʿ.

Ṭawāf of the Kaʿbah

After you have worn the iḥrām, you can go to Mecca. You must first perform ṭawāf of the Kaʿbah. Ṭawāf is wājib. If you miss this, knowingly or otherwise, your Ḥajj is bāṭil.



How to do Ṭawāf

- The number of circuits or rounds in each ṭawāf is seven. A ṭawāf of less or more than seven rounds makes your ṭawāf bāṭil.
- The starting and ending point for each circle during ṭawāf is Ḥajar al-Aswad—the Black Stone fixed to the wall of the Kaʿbah. This stone was sent down from Heaven to be put on the Kaʿbah. When you have made your niyyah, stand parallel to al-Ḥajar al-Aswad and start the ṭawāf. Each round is completed when you return to the starting point.
- During all times when doing ṭawāf, the Kaʿbah must remain on your left. If, for any reason, your left shoulder turns away from the Kaʿbah, the time your shoulder was turned away will not be included in ṭawāf. You will have to return to the place where your left side moved away and continue from there.
- Now, since the Kaʿbah is in a cubical shape, it has four corners. As you reach the corners, you will make a gradual turn exercising care, as much as possible, that your shoulder remains parallel to the Kaʿbah.
- There is a small wall in an arc shape adjoining the Kaʿbah on one side. This is Ḥijr Ismāʿīl, which contains the graves of Prophet Ismāʿīl (ʿa), his mother Ḥaḍrat Hājirah, and other Prophets. While performing ṭawāf, this arc must be included in the round. So, do not pass between the Kaʿbah and Ḥijr Ismāʿīl during ṭawāf.
- It is better if ṭawāf is performed between the Kaʿbah and Maqām Ibrāhīm.

What should you do if you are in doubt about the number of circles or loops around the Kaʿbah?

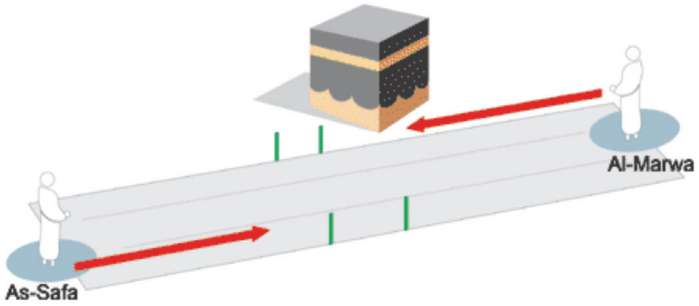
- The rules are simple to remember: All doubts after the completion of ṭawāf or after having moved from the place of ṭawāf should be ignored. This means if you have shak, or are 50/50 about whether you did it. If you are leaning toward whether you did it or not, you act on this, because it is ẓan.
- When you are certain of having completed the seven rounds, but are doubtful if you might have done more than seven rounds, such doubts should also be ignored.
- Muwālāt is necessary in ṭawāf. This means that all seven rounds must follow each other in sequence.
- While you are doing ṭawāf, you should engage yourself in reading Qurʾān, duʿāʾ, or dhikr.

Ṣalātul Ṭawāf

Immediately after completing your ṭawāf, you must offer a two-rakaʿāt ṣalāh. The ṣalāh is prayed behind Maqām Ibrāhīm, or at a place nearest to it.

Saʿy

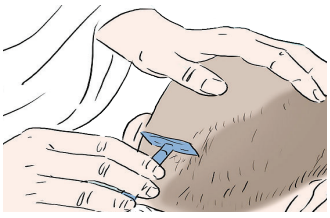
- Saʿy means to walk between the two mounts of Ṣafā and Marwah.
- Saʿy is wājib and must be performed after the ṣalāh of ṭawāf.
- Each trip begins at Ṣafā.
- As you walk from Ṣafā and end at Marwah, this is counted as your first trip.

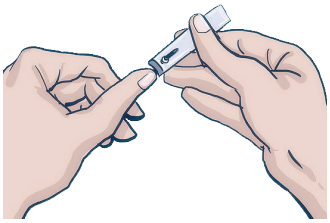


- Your return from Marwah to Ṣafā will be your second trip.
- You will end your 7th trip at Marwah.
- In between Ṣafā and Marwah, there is a green light in one area, which is meant for harwalah. When one reaches these, it is mustaḥab for men to do a power walk or jog.

Taqṣīr

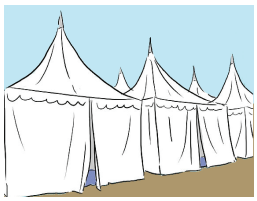
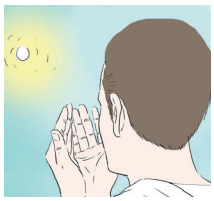
Taqsīr means cutting off some hair or nails. It is better to do it immediately after Saʿy, or at Marwah. After taqṣīr, you can change into your normal clothes.





Ḥajj Dictionary

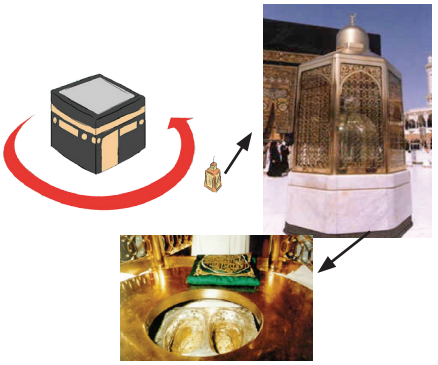
ʿArafah: A long, wide open place where pilgrims go on the 9th of Dhul Ḥijjah. They stay there until sunset, worshiping Allah (swt). The Mountain of Mercy (Jabal ar-Raḥmah) is in ʿArafah. The stay at ʿArafah is known as wuqūf.

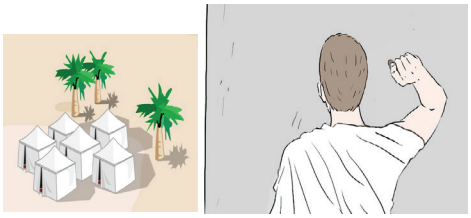
Ḥajar al-Aswad: The Black Stone in the Kaʿbah, which was sent down from Heaven.

Iḥrām: A special state for pilgrims in which certain things become ḥarām. The clothes of pilgrims are two pieces of white unstitched material for men. Women can choose to wear white as well, but do not have to.

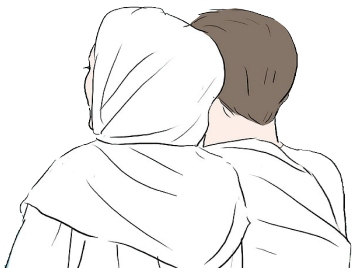
Maqām Ibrāhīm: A stone near the Kaʿbah with the footprint of Nabī Ibrāhīm (ʿa) on it. Pilgrims offer the ṣalāh of ṭawāf behind it.



Minā: Pilgrims go to Minā on the 10th of Dhul Ḥijjah. Here, they throw seven pebbles at each of the three pillars, symbolizing when Iblīs tried to misguide Nabī Ibrāhīm (ʿa), carry out the sacrifice, and shave/cut off part of their hair or nails as taqṣīr/ḥalaq.



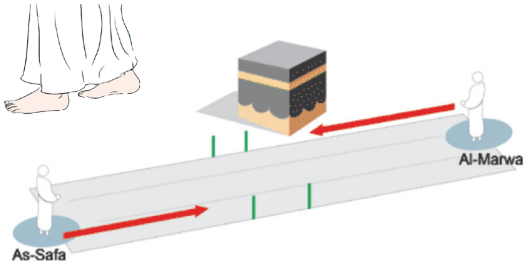
Mīqāt: The boundary where iḥrām is to be worn. There are 10 different spots on the boundary.



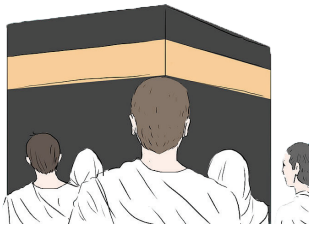
Muzdalifah: The pilgrims go to Muzdalifah after sunset on the 9th of Dhul Ḥijjah. They stay there for the night and collect pebbles to use in Minā.

Sacrifice: On the 10th of Dhul Ḥijjah, pilgrims sacrifice an animal in memory of the sacrifice of Nabī Ibrāhīm (ʿa).

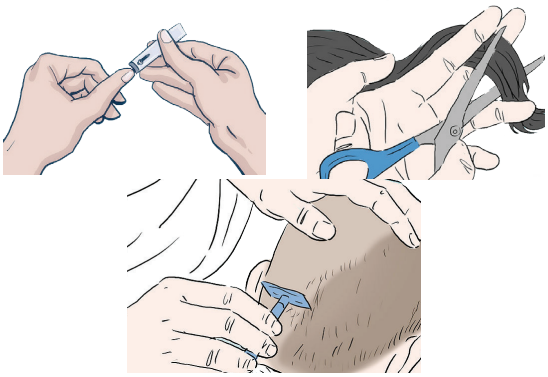
Saʿy: Every pilgrim has to walk seven times between Ṣafā and Marwah, the two hills near the Kaʿbah.



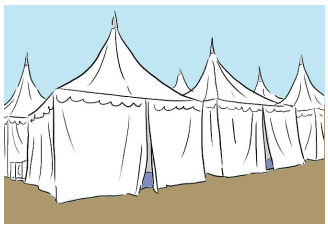
Talbiyah: The pilgrims recite the talbiyah as part of the iḥrām.

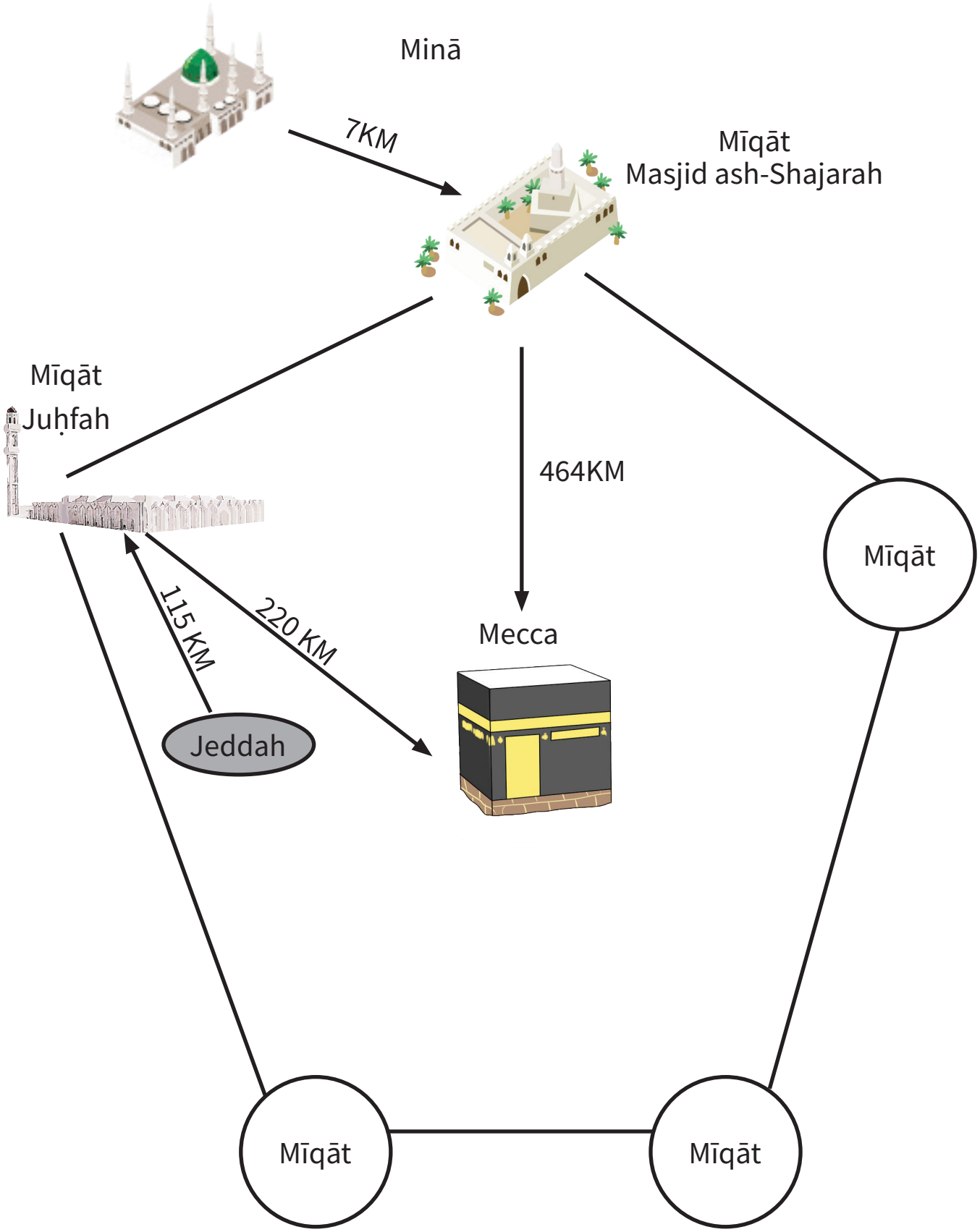


Taqṣīr: After finishing the rituals of Ḥajj, pilgrims cut off part of their hair or nails.



Wuqūf: The stay in ʿArafah is known as wuqūf.




Minā
7KM
Mīqāt
Masjid ash-Shajarah
Mīqāt
Juḥfah
464KM
Mīqāt
115 KM
220 KM
Mecca
Jeddah
Mīqāt
Mīqāt

Holy Mecca
Masjid al-Ḥarām
Mīqāt
Masjid ash-Shajarah
Medina
Finish
ʿArafah
Muzdalifah
Minā
Minā

Activity 6.1: Reviewing Ḥajj

1. Mark the 5 aʿmāl below that are wājib during ʿUmrah at-Tamattuʿ.

Saʿy	
Iḥrām	
Minā	
Ṭawāf	
Wuqūf at ʿArafah	
Taqsīr	
Ramī al-Jamarāt	
Muzdalifah	
Ṣalātul Ṭawāf	

2. Saʿy means:
   a. Going seven times between the mounts of Ṣafā and Marwah
   b. Trimming a bit of your hair or nails
   c. Hitting the stones at jamarāt (representing Shayṭān)

3. The starting point and the ending point for each circle during ṭawāf is the _____ fixed to the wall of the Kaʿbah. In Arabic, this is known as _____.

4. The ṭawāf also includes going around Maqām Ibrāhīm.

   TRUE FALSE

5. The number of circuits or rounds around the Kaʿbah in each ṭawāf is

   3 5 7

6. During ṭawāf, you have to pass between Kaʿbah and the arc (Ḥijr Ismāʿīl).

TRUE FALSE

7. At all times during ṭawāf, Kaʿbah must remain on your _____ side.

8. How many rakaʿāt of ṣalāh are wājib after the completion of ṭawāf?

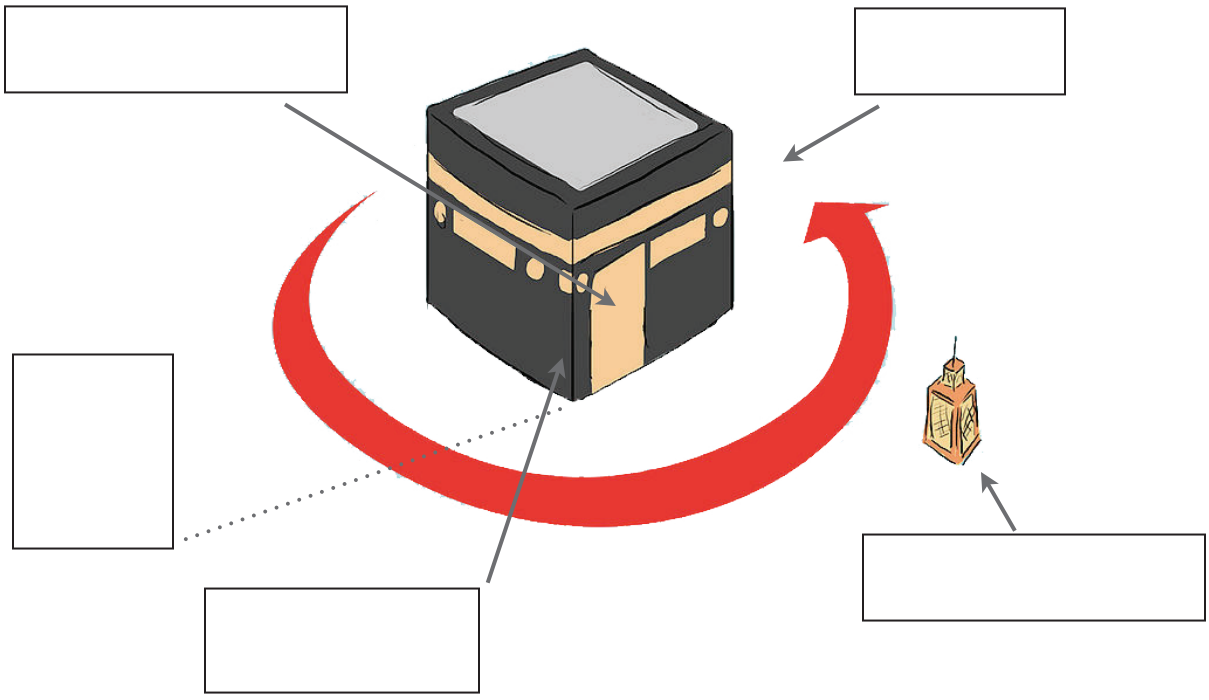
2 3 4

9. Saʿy begins from Ṣafā.

TRUE FALSE

10. Taqṣīr means cutting off some _____ or _____.

11. Label the different parts of the Kaʿbah:



CHAPTER 7:

A CLOSER LOOK AT THE REST OF THE FURŪʿ AD-DĪN

Lesson 7.1: Khums

Why Do We Pay Khums?

On our path to perfection, we need to do our wājibāt to get closer to Allah (swt). Some of these wājibāt involve giving our money or possessions for the sake of Allah (swt). One of the ways that we do this is by giving zakāt—giving a certain amount to charity, which we have learned about before. Another way Allah (swt) wants us to give money or possessions for His sake is by paying khums. Khums is when we give money to the Imām of our time (ʿaj) to distribute to the Muslims of the ummah.

The Imāms (ʿa) have ʿiṣmah and are the most just people on the earth, so they know how to use this money in the best way. Our Imām (ʿaj) is in ghaybah, but we still have to pay khums on our savings because this money belongs to him. The same way we do taqlīd of marājiʿ for Islamic laws because the Imām of our time (ʿaj) is in ghaybah, we pay our khums to the marājiʿ of our time to distribute to the ummah. Some marājiʿ give special permission to Muslim organizations or ʿulamāʾ to collect khums.

It is important for us to understand that one-fifth of our savings belongs to the Imām of our time. We should not feel bad giving away this money, because it does not belong to us in the first place. By giving khums, we actually gain lots of barakah (blessings).

What Items Do I Pay Khums on?

Khums is to be paid on the following:

- Savings at the end of the year, or items that are not used the entire year and would be considered isrāf, with some exceptions. After subtracting your expenses for the past year, you must pay 20% on the remaining money.
- For Āyatullāh Sīstānī, khums must be paid on gifts if the item is not used during the whole year.
- Precious metals, precious stones, and other items that are mined from the earth
- Precious jewels extracted from the sea (e.g., pearls)
- War goods

How Do I Know if I Have to Pay Khums?

Some of you have to pay khums, even though your parents pay for most of your expenses. If you have ever had a job or done a job that you've gotten paid for and the money is still left at the end of your khums year, then you have to pay khums on that money.

For example, suppose you babysit for someone in the summer and start getting paid on June 1st, and save all the money you earn. The next year, June 1st is your **khums date**. You have to pay 20% of all

the money you saved from that job and any other jobs since the summer before to a representative of your marjaʿ.

How Do I Know How Much Khums to Pay?

As we saw in the example above, you calculate khums based on the savings that you have after a year of earning money. As another example, if you take a job as a tutor and start on September 1st, then that is the khums date for your money. You pay 20% of all the money you saved from that job and any other jobs since then to a representative of your marjaʿ. For followers of Āyatullāh Sīstānī, you also pay khums on gifts that you have not used in a year.

Calculating the amount of khums you have to pay may still be confusing. If it is, it is best that you talk to a trusted ʿālim so that they can help you with your individual situation. For example, some people that need to save their money for something big, like Ḥajj, can find out about paying their khums later.

Where Does My Khums Money Go?

For items that are not in cash form, khums can be given either as one-fifth of the item itself or as one-fifth of its cash value. Khums money has to be divided into two equal parts:

- One half of the total khums is given to the needy from among the sādāt. This is called the "portion of the sādāt," or sahm as-sādāt. Sādāt is the plural form of sayyid, a person who comes from the family of the Prophet (ṣ). Charity has different layers, and we need to have balance in charity. Sādāt—because of their connection to the Noble Prophet (ṣ)—cannot receive kafārah, zakāt (except for some exceptions), or ṣadaqah, so khums allows for a balance. If there is a situation in which no one needs khums, which did happen during the time of the 7th Imām (ʿa), then it does not need to be collected. This does not mean that someone who is sayyid is better than someone who is not. These rules have wisdom from Allah (swt), and He knows what is best.
- The other half of the total is the "portion of the Imām," or sahm al-imām, which belongs to the 12th Imām (ʿaj). During the ghaybah of the Imām (ʿaj), this part of the khums is given to our marjaʿ. Many people depend on khums money, either for survival or as a source of income for other Islamic needs, like Islamic schools or masājid.

Khums money is sometimes given directly to a marjaʿ or his office. However, khums money may also be given to an ʿālim or organization that has permission to collect khums to be used for the needs of the community.

Activity 7.1: Review of Khums

1. What are sahm al-imām and sahm as-sādāt?

2. What are the items you have to pay khums on?

3. How do you know if you have to pay khums?

4. How do you calculate how much khums to pay?

5. Calculate how much khums you would need to pay on the following items:

   a. A brand new shirt you haven't worn, which, at your khums date, is now worth $10

   b. $100 you received on your last birthday that you didn't spend

   c. $50 in your savings account that has been in your account for one year

Lesson 7.2: Jihād

Allah (swt) says in the Noble Qurʾān:

"O Prophet! Encourage the believers to go for jihād. If there are 20 patient ones amongst you, you will overcome 200." (8:65)

What is Jihād?

Jihād means to struggle for the sake of Allah (swt). Jihād, or struggling for the sake of Allah (swt), can be done in two ways.

The Minor Jihād (Jihādul Aṣghar):

This kind of jihād is a social jihād, which sometimes involves fighting a war against an unjust ruler or defending against an enemy.

The Major Jihād (Jihādul Akbar):

Jihādul Akbar is a personal jihād that involves a spiritual struggle inside our hearts and minds. It is called the major jihād, as it is the most difficult to do. It is difficult because it involves an ongoing struggle against bad desires for your entire life. These bad desires can refer to many things, including jealousy, backbiting, or watching ḥarām shows.

There are other kinds of desires that are not inherently bad, but only become "bad" because they are not fulfilled properly. For example, meat is permissible to eat, but one must be careful about only eating meat that is ḥalāl and not eating ḥarām meat.

The major jihād is a deeply "personal" and "spiritual" jihād, which is why no one's permission is needed. This jihād must be fought in the hearts and minds of every Muslim.

This jihād is a struggle between two opposite forces: the heart and desires. The heart here means your soul. If your bad desires win and control your life, then you have lost the personal and spiritual struggle, and as such, you cannot maintain a level of īmān or faith that is acceptable to Allah (swt).

In Islam, our good desires are derived from our fiṭrah, which refers to our spiritual nature. Our bad desires come out of our ṭabīʿah, which refers to our animal nature, which we all also have. Our animal nature is the source of the desires that, if left uncontrolled, will not only ruin the people around us, but also ruin our souls. We often see that in the West, following our animal nature is seen as freedom. Fulfilling our desires and impulses without any restrictions is part of this animal nature.

There are always two ways of fulfilling your desires: lawful and unlawful. For example, food is one of the desires of human beings. Islam does not say that you cannot fulfill this desire but you have to be careful in how you fulfill your desire for food: Is it ḥalāl? Is it ḥarām?

Islam does not prohibit earning money, but it does teach us to be careful when earning. It is your responsibility to ask the right questions: Is your job ḥalāl? Is your money ḥalāl?

Jihādul Akbar is what we go through whenever we struggle against these desires. We might feel tempted to do something wrong, but remember, whenever we struggle for the sake of Allah (swt), even though it might not be apparent on the outside, we are doing Jihādul Akbar and are being rewarded.

Activity 7.2: Review of Jihād

1. Jihād is a struggle in the way of _____.
2. Jihād al-akbar is a struggle between two opposite forces: _____ vs. _____.
3. Describe a way you have done jihād, meaning that you have struggled for the sake of Allah (swt) to do something difficult because you felt it was the right thing to do.
4. Why do you think the battle between the soul and desires is called the greater jihād? What makes it greater than the minor jihād? Explain in your own words.
5. What are some ways you can be successful in the greater jihād? How can you overcome your struggles?

Lesson 7.3: Amr bil Maʿrūf & Nahy ʿanil Munkar

The fifth Imām, Imām Muḥammad al-Bāqir (ʿa) once said, "Doing amr bil maʿrūf and nahy ʿanil munkar is of the most important obligations because upon it depends the performance of all other obligations. If amr bil maʿrūf and nahy ʿanil munkar are done, the earth will become a safe place, enemies will be defeated, and all other matters will be done appropriately."

Anarchy is a state of disorder due to the absence of an authority who can enforce rules and punishments. Without authority and enforcement of rules and punishments, humans become free to do whatever they want. Sometimes, this may be good, but often enough, people abuse this freedom and commit evil acts like murder and theft. In order to keep a society functioning and prevent it from falling apart, it is necessary that there be some kind of authority along with some rules that can be enforced. It is also necessary that there be some kinds of punishments in order to prevent people from committing crimes. Part of established authority is that there needs to be security cameras, police officers, and good citizens that can report or stop crimes from happening.

Every country has a set of rules and morals that people must follow. If you drive through the red light on a street, you have done something illegal and may receive a ticket if you are stopped by a police officer. Tickets are not given in order to hurt you; they are there to discourage you from disobeying the rules, as the rules are there to make life safe for everyone.

Similarly, bullying is not allowed in school. If you see someone getting bullied, it is your duty to report it to a teacher or the school office. Or, if someone is destroying school property, it is our duty to stop the person from committing this crime. This is a form of nahy ʿanil munkar.

Amr bil maʿrūf means enjoining the good and nahy ʿanil munkar means forbidding evil.

Allah (swt) has taught us through His Prophets and common sense (ʿaql) what is good and bad. Not only do we have to practice performing the good and staying away from the bad ourselves, we must also help others toward the right path. After all, we are a community of brothers and sisters in Islam. For example, Allah (swt) has revealed that we should perform our ṣalāh everyday, so part of our duty is to remind others to do this good act as well. This is part of amr bil maʿrūf or "enjoining what is good." Enjoining means to instruct or urge someone to do something. It is not the same as the word "enjoy," which means something else entirely!

Maʿrūf is all that is good. What is good comes from Allah (swt), as He is the absolute Doer of Good (al-Barr—one of His divine names). Nahy ʿanil munkar is to forbid others from doing what Allah (swt) considers evil. For example, if you see someone stealing from the masjid, it is your duty to stop them from doing so, either through words or in action.

Conditions for Amr bil Maʿrūf and Nahy ʿanil Munkar

There are different conditions that must be in place before amr bil maʿrūf and nahy ʿanil munkar become wājib for you:

1. You know what is right and wrong.
2. You have some hope that the amr bil maʿrūf or nahy ʿanil munkar will have some kind of benefit. But if you are sure that doing so will not have any benefit, then it is no longer wājib to do amr bil maʿrūf or nahy ʿanil munkar. This is applicable to smaller personal issues, but does not always apply to larger social and political ones. If the issue at hand is so problematic that it is putting a community at serious risk, then it may become a wājib duty to try and tackle the problem even if one knows that it might not lead to anything.
3. You are confident that by doing amr bil maʿrūf or nahy ʿanil munkar, no personal or financial suffering will befall you and that your actions will not be the cause of harm to someone else.

Method of Doing Amr bil Maʿrūf and Nahy ʿanil Munkar

Amr bil maʿrūf and nahy ʿanil munkar can be done in the following ways:

1. With your heart: Wanting the person to do good things, and through your actions encouraging him to do good things. For example, you can make use of your facial expressions, or even resort to a gradual withdrawal of friendship and companionship when someone refuses to do the necessary good thing.
2. With your tongue: By talking to the person and persuading them in the most effective manner.
3. With action: As a last resort, it may be appropriate to take further action to ensure goodness from the person. If you know that your doing amr bil maʿrūf and nahy ʿanil munkar won't have an effect, but there is someone else who might be more effective, you may involve this other person in the situation. Also, the matter may be reported to your marjaʿ or representative, who is authorized to decide on such matters.
4. If the matter requires immediate attention and there is no time to take up the issue with a scholar, and one knows with certainty that the issue at hand is clearly a problem, then one may take an active role beyond just speaking politely. For example, if you see someone being unjustly assaulted in the street, it becomes your duty to do nahy ʿanil munkar and physically stop the aggressor if you are capable of doing so.

Allah (swt) says in the Qurʾān,

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah..." (3:110).

From this āyah, it is clear to us that one of the actions that sets us apart as "the best nation" is that we practice amr bil maʿrūf and nahy ʿanil munkar.

Activity 7.3: Review of Amr bil Maʿrūf and Nahy ʿanil Munkar

1. What three conditions must be in place for you to do amr bil maʿrūf and nahy ʿanil munkar?

2. Your are about to pray Fajr ṣalāh and see that your little brother is still asleep and hasn't prayed. You know he could use a little encouragement and if you wake him up, he may be a little annoyed, but he will most likely get up for ṣalāh. What do you do?

3. Your cousins are backbiting about one of your classmates in school. You've tried telling them not to backbite many times before, but they say that they are not backbiting and keep talking. You are certain of the rule. What are some other things you can do besides telling them to stop directly?

4. A Muslim girl you know in the masjid starts showing her neck while wearing ḥijāb. You hear people talking about her in a bad way. You are not close to her at all, and you are worried if you go and talk to her about her ḥijāb, she will feel even less welcome in the masjid. What do you do?

Lesson 7.4: Tawallī

Think Out Loud: When you love someone, what do you do to make them happy with you? What do you do when you want to make your mom or your friend happy?

On a beautiful day, a man came to Prophet Muḥammad (ṣ) with a sad look on his face. The Prophet (ṣ) asked him, "What is wrong?" The man replied, "We come to you during the day and night, we look at you and sit with you. Tomorrow, you will be raised with the other Prophets of Allah (swt), and we will not be able to see you anymore." The Prophet (ṣ) did not say anything, but later Angel Jabrāʾīl came down and revealed to him the following verse:

"Those who obey Allah (swt) and His Messenger shall be among those upon whom Allah (swt) has bestowed His blessings: the Prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones; and how good a company are these!" (4:69)

But how can we be included in this group? Allah (swt) tells us:

"Say, 'If you love Allah, follow me. Allah will love you and forgive your sins, for Allah is All-Forgiving and All-Merciful.'" (3:31)

This verse means that the only way to show one's true love for Allah (swt) is to obey and follow the Prophet (ṣ) and his Ahlul Bayt (ʿa).

Tawallī means loving and following the teachings of the Prophet (ṣ) and his Ahlul Bayt (ʿa), and this is none other than loving and obeying Allah (swt).

In the Noble Qurʾān, tawallī has been translated as a "direction toward which Muslims are to look for guidance."

The Noble Qurʾān says:

"And everyone has direction to which they turn; therefore, hasten to do good work." (2:148)

The Ahlul Bayt (ʿa) are a model and example of human ethics and conduct (akhlāq), guidance, and good work. They have set examples for us and given us a direction to follow so we don't stray away from the right path.

Love of the Prophet (ṣ) and his Ahlul Bayt (ʿa) is mandatory for all Muslims. Prophet Muḥammad (ṣ) said that he was leaving behind two things for guidance: the Qurʾān and his Ahlul Bayt (ʿa). This means that we must love whom Allah (swt) loves. Loving what Allah (swt) loves helps us grow closer to Him. As such, without loving the Ahlul Bayt (ʿa) our closeness to and relationship with Allah (swt) will be limited.

A good way to think about the importance of tawallī is the following. When we think about the mercy of Allah (swt), His kindness, or any other attribute of Allah (swt), it is quite difficult to grasp. What do

we mean by Allah's mercy? Allah (swt) is so infinitely high that it is difficult to grasp His attributes with our minds. The Prophets of Allah (swt) on this earth embody some of the attributes of Allah (swt) to a certain (but not absolute) degree. What this means is that since the Prophets have perfect knowledge, they know what Allah's attributes (e.g., His mercy) are and are thus able to exemplify them in human form for us. For example, Allah (swt) is All-Merciful, but Prophet Muḥammad (ṣ)and his Ahlul Bayt (ʿa) are also a mercy to this world, and by observing the Messenger's mercy (as well as that of his Ahlul Bayt), we get an idea of what Allah's mercy may be like, as the Prophet (ṣ) embodies the mercy of Allah (swt) on this earth.

In this sense, the Prophets are there to demonstrate for us the greatness of Allah's attributes. By associating ourselves with and loving Allah's Prophets, what we are doing in reality is associating ourselves with and loving Allah (swt), for Allah (swt) is so beyond our minds that the only realistic way of knowing Him is through the perfection of His Prophets. This is why tawallī is so crucial in Islam, for it is the only door through which we can truly get a proper idea and taste of what Allah's greatness is and what His attributes are really like.

Questions to think about:

1. What is this "love" that we are commanded to show to the Ahlul Bayt (ʿa)?
2. In what ways can one express love for the Ahlul Bayt (ʿa) and remain distant from their enemies?

It is reported in al-Kāfī (Vol. 2, P. 74, Ḥadīth #3) that Imām Muḥammad al-Bāqir (ʿa) was addressing Jābir and said:

"O Jābir! Do you think that it is enough for anyone just to claim by his tongue that he loves the Ahlul Bayt (ʿa)? Does he, by such a claim, become one of our Shīʿah? Jābir, I swear by the Almighty that until a person fears Allah (swt) and obeys him, he cannot claim to be of our Shīʿah. He must have humility, be just, fulfill his obligations of ṣalāh and fasting, show affection, sympathy, and obedience to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as to show sympathy and affection to orphans. He must always be truthful. He should read and study the Qurʾān. There must never be any malice in his heart. Without these qualities, he cannot claim that he loves us and cannot claim to be among our Shīʿah."

It is easy to say something, but it is hard to act upon it. Our actions should make it clear that we are the followers of the Ahlul Bayt (ʿa). By exemplifying their behavior, we partake in the greatness of Allah (swt), who is the Originator of all good.

Imām Muḥammad al-Bāqir (ʿa) further added, "O Jābir! It is not enough for any person only to say by word of mouth that he loves Imām ʿAlī and the Ahlul Bayt (ʿa). He must follow the sīrah (way of life) of the Noble Prophet (ṣ) and his Ahlul Bayt (ʿa)

and act according to the recommended acts (mustaḥabāt) established by them. If he does not, then his claim of love for the Ahlul Bayt (ʿa) cannot benefit him."

The Imām (ʿa) then emphasized that without "ṭāʿah" (obedience and submission), nobody can achieve closeness to Allah (swt) and mentioned:

"We do not like them to claim our friendship if they do not fulfill all the conditions. A sinful person is our enemy. Without good deeds and abstinence from sins, any claim of friendship to us is of no avail."

Think Out Loud: Can you say that you love someone and act in a way that they dislike?

Our knowledge and emotions are often two sides of the same coin. We often adopt the beliefs of those whom we love and admire and reject the beliefs of those whom we dislike. This is why conversion to a religion is not just an intellectual process, but a deeply emotional one as well. Many people converted to Islam because of the greatness of the Qurʾān, but many other people converted to Islam thanks to the kindness and compassion of the Noble Prophet (ṣ). As the Qurʾān says, if he had been harsh, few people would have converted. What is important to note here is that by loving the Prophet (ṣ) and Ahlul Bayt (ʿa), we will be more willing to practice Islam sincerely, and by practicing Islam seriously and sincerely, we show our true devotion to Allah (swt).

It is important for us to remember that true love of the Ahlul Bayt (ʿa) does not come from studying their lives alone. We have to act on what they taught us in order to get closer to them.

How to Practice Tawallī

1. Learn the aḥkām or rulings of Islam so you know how to obey Allah's commandments as taught by the Ahlul Bayt (ʿa).
2. Do what is wājib and stay away from what is harām.
3. Learn about the character, etiquettes, and biography of Prophet Muḥammad (ṣ) and his Ahlul Bayt (ʿa) and find ways to imitate them in your daily life.
4. Commemorate the birth and death anniversaries to acquaint yourself with the beliefs and akhlāq of the Ahlul Bayt (ʿa).
5. If possible, go for a ziyārah trip and visit the graves of the Ahlul Bayt (ʿa) to show your devotion to them and ask them to intercede on your behalf in this world and the next. If you cannot go for ziyārah, read the ziyārah of the Ahlul Bayt (ʿa) as if you are there.
6. Recite ṣalawāt and ask Allah (swt) to instill love for the Prophet (ṣ) and his Ahlul Bayt (ʿa) in your heart.

Activity 7.4: Review of Tawallī

1. In order to properly practice tawallī, one must:
   a. Love the Prophet (ṣ) and his Ahlul Bayt (ʿa).
   b. Follow the commands of Allah (swt).
   c. Have proper akhlāq (good manners)
   d. All of the above

2. Why is doing your wājibāt and staying away from ḥarām the most important way to practice tawallī?

3. In your own words, write down examples on what you can do in your daily life in order to be counted among the Shīʿah of the Ahlul Bayt (ʿa).

4. Name some of the duʿās and ziyārāt that you can read for the Ahlul Bayt (ʿa).

Lesson 7.5: Tabarrī

We learned in the last lesson that tawallī means to love and follow the teachings of the Ahlul Bayt (ʿa). Loving and following teachings of the Prophet (ṣ) and his Ahlul Bayt (ʿa) also means loving and obeying Allah (swt). In this lesson, we will learn about tabarrī, which is the practice of disassociating oneself from those who oppose Allah (swt) and/or express hostility in any way toward the Prophet Muḥammad (ṣ) and his Ahlul Bayt (ʿa).

The Qurʾān states:

بَرَاءَةٌ مِّنَ اللهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ

This is a [declaration] of disassociation (barāʾah or tabarrī) from Allah and His messenger toward the polytheists (who hate and fight the Prophet) whom you made a treaty with. (9:1)

Think Out Loud: Who do you think are the enemies of the Ahlul Bayt (ʿa)?

When we think about the enemies of the Ahlul Bayt (ʿa), we may think about the day of ʿĀshūrāʾ and the followers of Yazīd. These are people that we talk about in the ziyārāt of the Ahlul Bayt (ʿa), like Ziyārat ʿĀshūrāʾ, because they were people who hated and oppressed our Imāms (ʿa). When we look at the translations of these ziyārāt, some of the lines may sound simple. We talk about how the Imāms established ṣalāh, gave zakāt, and did amr bil maʿrūf and nahy ʿanil munkar. There were some people who did not believe our Imāms did these things, or they lied about who our Imāms were, even when they knew the truth.

Think Out Loud: How do people become enemies of the Ahlul Bayt (ʿa)?

When we think about people who are enemies of the Ahlul Bayt (ʿa), we might think they are very distant to us. In reality, they are closer to us than we think, and we should be careful of our actions so that we do not become enemies of the Ahlul Bayt (ʿa). An example that we always hear about is the people of Kūfah during the time of Imām Ḥusayn (ʿa). We might think that we are not like those people, but the reality is that we do not know. Some of the people who fought alongside Yazīd were actually people who defended Islam alongside Prophet Muḥammad (ṣ) and Imām ʿAlī (ʿa). However, Yazīd and Ibn Ziyād promised many of these people that they would be given wealth or become governors, so some of them chose this path even though they knew the truth.

Another way that we can become enemies of the Ahlul Bayt (ʿa) is if we are influenced by our friends.

The Prophet (ṣ) has said, "A person imitates the religion and behavior of his friend, so be careful in who you take as a friend."

Our friends and those we select as role models deeply affect our behavior. It is important to be honest with ourselves about the friends we choose and the people we allow to influence us. We should do what the Ahlul Bayt (ʿa) like and stay away from what they dislike, no matter who wants us to do otherwise.

The Qurʾān says:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَ اللَّهُ غَفُورٌ رَّحِيمٌ

Say [O Prophet], "If you love Allah, you should follow me, and Allah will love you and forgive you for your sins. Allah is the All-Forgiving and All-Merciful"(3:31)

It is important for us to reflect on how people became enemies of the Ahlul Bayt (ʿa) and how to keep people from influencing us because our 12th Imām (ʿaj) is alive. We pray that we are one of his followers, and not like the people of Kūfah, who abandoned Muslim ibn ʿAqīl. We want to be strong companions of Imām al-Mahdī (ʿaj), and we hope to do that by being careful of our influences and doing what is wājib and staying away from what is ḥarām.

How to do Tabarrī

1. Recite ziyārāt of the Ahlul Bayt (ʿa) and remember the people who became their enemies—those whom you do not want to become like.
2. Do not let people influence you to make decisions that will upset the Ahlul Bayt (ʿa). Instead, choose friends who will bring you closer to the Ahlul Bayt (ʿa).
3. If you meet someone who is hostile toward the Ahlul Bayt (ʿa), but you feel that it is out of ignorance, you may want to help them understand if you can. If you do not have enough knowledge to talk to them about it, then wait until you do.
4. Be wary of role models in the form of movie stars, cartoon characters, and toys introduced by Hollywood or other media that may oppose Allah (swt) or the teachings and character of the Ahlul Bayt (ʿa).

Activity 7.5: Review of Tabarrī

1. Who are the enemies of the Ahlul Bayt (ʿa)?

2. How did some people who were on the side of Prophet Muḥammad (ṣ) and Imām ʿAlī (ʿa) join Yazīd's army?

3. Is it enough to say you do not associate with the enemies of Ahlul Bayt (ʿa)? How do you show it?

4. How does doing tabarrī relate to being a follower of Imām al-Mahdī (ʿaj)?

CHAPTER 8:

IJTIHĀD & TAQLĪD

Lesson 8.1: Ijtihād & Taqlīd (Part 1)

In our lessons on Islamic beliefs, we have established that there is one limitless Creator, Allah (swt).

Think Out Loud: Would a limitless Creator, who wants us to reach perfection, leave us without instructions?

Allah (swt) has left us with two lights of guidance: the Qurʾān and Ahlul Bayt (ʿa). In earlier lessons, we learned how the need for divine guides and Qurʾān is similar to how a student needs both a teacher and textbook. The best way for you to learn is if your teacher has in-depth knowledge about the subject, the best akhlāq, and a clear textbook. Religion is the most important part of life because it leads us to Allah (swt).

The Qurʾān and Ahlul Bayt (ʿa) teach us many things, including the laws we must follow to reach our purpose. Laws are necessary for human beings because we have to live with others and need to consider others' rights. When people live in a society, there must be rules that everyone has to follow.

If there were no laws, people would be free to act as they pleased. Most would think only of themselves, and if everyone acted like this, human rights would be trampled, and there would be no order and justice in society. This would make the world a very difficult place to live in.

One human

A group of humans

Allah (swt), the limitless Creator

But if laws are necessary, who should make them? Consider these options:

Let's consider each of these options. If people were left to make their own laws, they might make laws according to their own desires. For example, if a fast driver was making a law, then he would make sure that there were no speed limits on the roads. And if a wealthy man was making a law, then he would make sure that rich

people did not have to pay taxes. We see some of these problems happening in the West because the laws are made to benefit some groups of people and oppress others.

However, when the Creator makes laws, He makes them for the good of all human beings. He does not favor anyone because He loves us all equally. There is also another big reason for why the Creator should make the laws.

Think of a person who has invented a new computer. When they sell the computer, they also write an instruction booklet for the users. They write the instructions because they know exactly how the computer works and how to use it. If we follow the instructions, the computer will work the best way possible. If we don't follow the instructions, we may damage the computer.

In the same way, since Allah (swt) is our Creator, He knows what is good for us, what will harm us, and what will help us achieve real success.

How Does Allah (swt) Communicate His Laws?

Allah (swt) communicated His laws to mankind through His Messengers, whose duty was to convey these laws. According to Islam, the laws were sent through Angel Jabrāʾīl to the Noble Prophet (ṣ). The verses revealed to our Prophet (ṣ) were compiled in a book called the Noble Qurʾān. So, the Qurʾān is one source of laws.

ALLAH (SWT) **ANGELS** **MESSENGERS** **PEOPLE**

The Noble Prophet (ṣ)

When the Noble Prophet (ṣ) was alive, he taught us the Qurʾān and its teachings, not only by words but also through his actions. What he said and did was an example to show us how to follow the laws of Allah (swt). Reports about what he did and said are known as ḥadīth. Reliable ḥadīth are a second source of laws.

The Imāms (ʿa)

After the death of the Noble Prophet (ṣ), the Imāms (ʿa) became the chosen divine guides for mankind. They continued teaching and guiding people the way the Prophet (ṣ) had. The duty of every Imām (ʿa) was to convey the laws revealed to the Prophet (ṣ), and help people understand and follow them. What the Imāms (ʿa) said and did to guide the people are also known as ḥadīth. The Imām of our time is the 12th Imām, Imām al-Mahdī (ʿaj).

Activity 8.1: Review of Ijtihād & Taqlīd

1. Islam is a complete way of life and has laws for all aspects. T F
2. We should allow humans to make laws, since they know us best. T F
3. Allah (swt) sends His laws through His Messengers. T F
4. The Qurʾān is the only source of laws. T F
5. Why shouldn't people make the laws?
   a. Because people are too busy to make laws.
   b. Because people will think only about themselves when making laws.
   c. Because angels make the laws for them.
6. What are ḥadīth?
   a. Reports of what the Prophet (ṣ) and the Imāms (ʿa) said and did
   b. A weird Arabic word with an unclear meaning
   c. The only source of laws
7. What are the two main sources of laws from Allah (swt)?
8. What would happen if there were no laws?
9. Why should Allah (swt) be the one who makes laws?
10. What is the role of the Prophet (ṣ) and the Imāms (ʿa) regarding laws?

Lesson 8.2: Ijtihād & Taqlīd (Part 2)

In Lesson 8.1, we learned about the importance of laws and that the two main sources of Islamic laws are the Qurʾān and Ahlul Bayt (ʿa). Today our 12th Imām (ʿaj) is in ghaybah, or occultation. We do not have direct access to him, but over time, our ʿulamāʿ have used the traditions of the Ahlul Bayt (ʿa) to determine how to derive laws of Islām. During this time, we need to turn to someone who can help explain the laws of Allah (swt)—somebody who has studied the Qurʾān and ḥadīth and practices what he or she follows. This person is known as a mujtahid.

A mujtahid is an expert in ijtihād—the science of extracting laws by studying the Qurʾān and ḥadīth. A qualified mujtahid is also the representative of the 12th Imām (ʿaj), because the Imām (ʿaj) has asked us to turn to such individuals when trying to understand the laws. The mujtahid also uses ʿaql—intellect— and ijmāʿ—agreement with other mujtahids— in order to derive laws.

Since we cannot all be experts in fiqh, or Islamic laws, and practice ijtihād, we need to follow those who are experts. Anyone has the potential to study Islam in the Islamic seminary in order to become a mujtahid, but practically, we may not all be able to go, or we may choose not to study Islamic law to that extent. For this reason, we have been given the choice to follow the rules of a qualified mujtahid, which is called taqlīd. These rules are known as fatāwā and the fatāwā of each mujtahid are collected in a book called a risalāh.

However, Muslims are not allowed to follow others, even a mujtahid, when it comes to the Uṣūl ad-Dīn, the fundamental beliefs of Islam. For example, our belief in the one and only God should not be based on the fatwā of a mujtahid. The Uṣūl ad-Dīn must be understood and accepted by us on our own without imitating someone else. We should be convinced logically on the truth of these beliefs.

Once we believe in Allah (swt) and His Prophets, we need to act as Allah (swt) has commanded. These actions are the Furūʿ ad-Dīn, the Branches of Islam. We do not have to understand the individual wisdom behind each of these laws before following them because once we have faith in Allah (swt), we should accept that the laws He has sent down are for our own good. For example, we will never know why Fajr is two rakaʿāt and Maghrib is three rakaʿāt. We might know some of the wisdom behind some

of the laws of Islam, but we do not know the complete wisdom, and we should not feel like we need the complete wisdom behind each action. After all, who else but our Creator would know what is best for us and guide us toward Heaven? When mujtahids present these laws to us, we should follow them because they are the laws of Islam.

It is common for us to go to an expert for everything that we do. For example, when we are sick, we go to the doctor and trust him, since he is an expert in medicine and knows the treatment for our illness. If he or she asks us to do anything, we will do it, assuming they know what is best. As such, even if our doctor gives us medicine that may taste really bad, we will still take it because the doctor knows better than us about medicine. We might even ask a doctor for medical advice that is not in their specific field because we know they have more knowledge than us.

In the same way, a mujtahid is an expert in the field of religious laws. A mujtahid has studied the religion for many, many years. We follow the laws of a mujtahid, not because we cannot think for ourselves, but because we cannot all be experts in this field. Thus, when a Shīʿah Muslim becomes bāligh, he or she must have the niyyah—intention—of doing taqlīd of a particular mujtahid.

Ijtihād is a very important practice of Islam. Both the Qurʾān and the ḥadīth mention the importance of experts in religion to guide others. Allah (swt) says in the Qurʾān:

And why should not a part from every section of them (the believers) go forth to become learned in the religion, and to warn their people when they return to them, so that they may beware? (9:122)

Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said:

"If there is anyone among the fuqahāʾ (experts in fiqh) who is in control over his own self, protects his religion, suppresses his evil desires, and is obedient to the commands of his Master, then the people should follow him."

Imām al-Mahdī (ʿaj) has said:

"For any new circumstances that you are worried about, you should turn (for guidance) to the narrators of our ḥadīth, for they are my proof over you just as I am Allah's proof."

Taqlīd comes from the tradition of the Ahlul Bayt (ʿa). We pray that we are the true followers of Imām al-Mahdī (ʿaj). In order to do this, we must follow his representatives, who know the most about the Ahlul Bayt (ʿa) and the way we should live to follow in their path.

Activity 8.2: Review Ijtihād & Taqlīd (Part 2)

1. Imām ʿAlī (ʿa) is the Imām of our time. T F
2. We cannot all be experts in fiqh. T F
3. We must do taqlīd of a mujtahid on the Uṣūl ad-Dīn. T F
4. A qualified mujtahid is the representative of the 12th Imām (ʿaj). T F

Place the matching letter in the spaces on the left.

_____	Taqlīd	A. Deriving laws by studying the Qurʾān and ḥadīth
_____	Risālah	B. Intelligence and common sense
_____	Ijtihād	C. To follow a mujtahid
_____	Fatāwā	D. The occultation of the 12th Imām (ʿaj)
_____	Mujtahid	E. The rules given by a mujtahid
_____	Ghaybah	F. An expert in deriving Islamic laws
_____	ʿAql	G. A mujtahid's book of Islamic rules

Short Answer Questions

5. Why do people need a guide? Why don't they just interpret the Qurʾān themselves?

6. Give an example of following an expert (other than the doctor example).

7. What advantage do Shīʿahs have over other sects of Islam who do not have ijtihād? Tip: read and think about the ḥadīth by the 12th Imām (ʿaj).

8. Write down the names of two present day mujtahids whom you can follow or do taqlīd of.

Lesson 8.3: Ijtihād & Taqlīd (Part 3)

Who Can Be a Mujtahid?

Mujtahids are very knowledgeable and pious people. Before a mujtahid attains the level of ijtihād—where they can derive a ruling—they have to study Islam for many years. While the Imām of our time (ʿaj) is in ghaybah, there must always be people alive who have reached the level of ijtihād, but not everyone is able to do this. Therefore, we must have mujtahids whose rulings are followed by others. Anyone can be a mujtahid, both male and female. A mujtahid that can be followed by others in their Islamic rulings is called a marjaʿ. Only males can be marājiʿ, but there are women who are very important mujtahids as well.

The following are some of the qualifications of a marjaʿ:

1. He must be sane (sensible).
2. He must be bāligh.
3. He must be a Shīʿah Ithnā ʿAsharī—he must believe in the 12 Imāms (ʿa) as the rightful successors of the Noble Prophet (ṣ). We cannot follow a learned person from any other sect.
4. He must be male.
5. He must be alive. Starting taqlīd (following) of a deceased mujtahid is not allowed.
6. He must be ʿādil. This means he must be just, have a pious character, not commit any major sins, and perform his wājibāt. Having knowledge alone is not enough. The mujtahid must also be a devoted follower of the faith and known to be a muttaqī (God-conscious) person with good akhlāq.
7. The mujtahid whose taqlīd we do must also be aʿlam. This means that from all the mujtahids, he must be the most knowledgeable and capable of extracting the laws from the Qurʾān and ḥadīth. There are many mujtahids at one time, so it is better to follow the one who is more knowledgeable than others.

Which Mujtahid Should I Follow?

We know we should do taqlīd of the mujtahid who is the most knowledgeable, but how do we know who is the most learned from all the mujtahids currently alive? There are three ways of finding out which mujtahid is aʿlam:

1. When an educated person (someone who is an expert with the knowledge and ability to assess the knowledge of a mujtahid) can determine who is the most knowledgeable.
2. When two learned and just people say that a particular mujtahid is aʿlam.
3. When a group of learned and just people certify that a mujtahid is aʿlam and we become convinced with their statement. An example would be where enough people believe that a certain mujtahid is aʿlam to the point where we are convinced that they can't all be wrong.

Marājiʿ of Our Time

It might be useful to know the names of some of the marājiʿ who are amongst the most knowledgeable of our time.

- Āyatullāh Sayyid Ali Khamenei
- Āyatullāh Sayyid Ali Sīstānī
- Āyatullāh Makārim Shīrāzī

Activity 8.3: Review of Ijtihād & Taqlīd (Part 3)

1. One qualification of a mujtahid is that he must be bāligh. T F

2. A mujtahid can be of any sect, such as Shīʿah or Sunnī. T F

3. A mujtahid must only have studied for three years. T F

4. What does aʿlam mean (for a mujtahid)?
   a. A person who is pious and capable
   b. A person who is very learned
   c. A mujtahid who is the most learned and capable of extracting the law

5. What is one way we can know if it is appropriate to do taqlīd of a certain mujtahid?
   a. If at least two expert and pious people say we can
   b. If the mujtahid himself says we can
   c. If a friend says we can

6. Name the marjaʿ whom you do taqlīd of. If you don't already do taqlīd of one, you must choose a mujtahid. List the names of some current marājiʿ you can follow.

7. Write down five qualities a person must have before he can be a marjaʿ.

CHAPTER 9:

ḤALĀL AND ḤARĀM FOOD & DRINK

Lesson 9.1: Ḥalāl & Ḥarām Food

Allah (swt) says in the Qurʾān:

O People, eat from the land what is permitted and good and do not follow in the footsteps of Shayṭān, for he is an open enemy to you.
(2:168)

Since food and drink are essential for the survival of humanity, Allah (swt) has given clear guidelines on what we can and cannot consume.

In addition to this, we have also been instructed in eating manners/behavior through which a Muslim may remember the bounties of Allah (swt) and observe the rules of the Sharīʿah—Islamic law.

Furthermore, Allah (swt) has made the habit of eating an important factor in establishing social unity. He has encouraged us to share meals with others and stressed the merits of giving food to the poor and needy. This becomes obligatory when certain sins are committed, for which the kaffārah or penalty is to feed poor Muslims. Thus, we can see that this subject covers a wide and important area of Islamic Sharīʿah.

Eating Manners

- The following are some acts that are encouraged when taking a meal:
- Washing the hands before eating
- Washing and drying the hands with a dry towel after eating
- Saying Bismillāh before eating
- The host should begin eating first and end last
- Eating with the right hand
- Taking small bites of food and chewing thoroughly
- Collecting and eating the bits of food scattered on the tablecloth
- Eating salt before and after the meal

The following are some acts that are discouraged when taking a meal:

- Eating when not hungry
- Overeating
- Staring at others while eating
- Eating food while it is very hot
- Blowing on food or drink to cool it down
- Throwing away fruit before one has fully eaten it
- Scraping off meat from a bone in such a manner that nothing remains on it
- Peeling those fruits that are normally eaten with their skin

Ḥalāl and Ḥarām Foods

Foods can be primarily divided into two sections:

1. Plants, fruits, vegetables and grains: All these can be eaten as long as they are not harmful to human beings. This means that they must not contain poisonous or narcotic substances.
2. Living creatures: These can be divided into three groups:

a. Those that live in the sea

b. Those that live on the land

c. Birds

Note that in cases where one is in danger of dying through starvation, anything, including forbidden things, can be consumed to save life. However, this must be done as a last resort and only the absolute minimum must be eaten.

Sea Creatures

Only fish and shrimp are permissible to eat. In order for fish or shrimp to be ḥalāl:

1. They must be captured alive
2. The fish must have scales
3. It does not matter who has done the fishing or what method was used to catch it.

Ḥalāl	Any fish as long as it has scales
Ḥarām	All other sea creatures, such as whales, sharks, turtles, lobsters, and crabs
Exception	Prawns and shrimps

Land Creatures

This term covers all animals that live on the face of the earth. Allah (swt) has permitted the eating of some and forbidden others. The first five verses of Sūrah al-Māʾidah give a summary of the commands regarding what we are permitted to eat.

Ḥalāl	• Domestic animals: Camels, cows, goats and sheep—they all possess a hoof or cloven hoof. • Wild animals (not kept in enclosures): Mountain sheep, wild cows, gazelles and deer • Locusts
Makrūh	• Horses • Donkeys • Mules
Ḥarām	• Animals that possess canine teeth (pointed) or fangs (e.g., dogs, rabbits, elephants, and monkeys) • Pig—there are specific verses in the Noble Qurʾān that forbid this • Reptiles, such as snakes and tortoises • Insects, such as fleas and lice

Birds

Ḥalāl	• The body is covered with feathers. • Those whose flapping of wings while flying is more than gliding. • If a particular bird's flight is not known, then before eating, one must check for the presence of one of the following: • A crop (a bag-like swelling of a bird's food passage. In the crop, food is prepared for digestion) • A gizzard (a second stomach, where the food from the first stomach is ground up) • A spur (a fork-like extension on the bird's foot which performs the function of a talon). • Thus, chickens, turkeys, pigeons, and all small birds are permissible to eat. Even ostriches and peacocks are allowed.
Ḥarām	• Birds who prey (possessing talons – claws). • Every bird which, when in flight glides more than it flaps its wings and has talons cannot be eaten. • Birds who prey like eagles, hawks and vultures are ḥarām to eat. Crows, rooks and ravens should not be eaten either. • Other animals which fly but are not classified as birds such as bats, bees and other flying insects are also ḥarām.

Slaughtering According to Sharīʿah

All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been correctly slaughtered. The laws for hunting differ slightly and can be obtained from the Risālah of your marjaʿ.

The correct method of slaughtering involves the simultaneous cutting of the gullet, windpipe, carotid artery, and jugular vein of the animal with a sharp knife. The conditions for the slaughtering are as follows:

1. Muslim: The one who carries out the slaughtering must be a Muslim.
2. Iron: If possible, the instrument used to slaughter should be made of iron.

3. Qiblah: The creature to be slaughtered must be made to face the qiblah.
4. Name of Allah (swt): The person performing the slaughter must mention the name of Allah (swt) (e.g., by saying Bismillāh or Allāhu Akbar) as he slaughters the animal.
5. Normal Bleeding: There must be a normal emission of blood from the animal after the slaughter.
6. Alive: The animal must show some sign of movement after being slaughtered, especially if there was some doubt whether the animal was alive before being slaughtered.

Guidelines to Eating at Restaurants

- When going out to a restaurant and eating meat dishes, it is important to establish who owns the restaurant. If it is owned by a Muslim who is apparently mindful of the religion, then no further investigation is necessary, and all food served is ḥalāl.
- If a Muslim who appears to be unmindful of the religious laws owns it (e.g., he serves or allows alcohol on the premises, or he advertises that he serves ḥalāl meat but you suspect that he is lying), then he should be questioned about the source of his meat. You can eat there only if you are certain that it is ḥalāl.
- According to Āyatullāh Sīstānī and Āyatullāh Khamenei, Christians and Jews are ṭāhir, so their followers can eat food prepared by them (with the exception of meat).
- If a restaurant is owned by a non-Muslim, or ownership is unknown, then the meat cannot be eaten, unless you become convinced that it is ḥalāl, and you don't know for sure that the food has been touched with wet hands by someone who is not a Muslim, Christian, or Jew, in a way that the wetness was transferred.
- When buying non-meat products, like french fries, if you know that the oil used for frying is also used to fry meat products, it would not be okay to eat the fries. Products that are advertised as suitable for vegetarians or fish-based products (as long as the fish have scales), like cod burgers, are ḥalāl, unless one is sure that the contents include or were contaminated by animal products or that they have been handled by people other than Muslims or Ahlul Kitāb in a way that wetness has transferred.

Activity 9.1: Review of Ḥalāl and Ḥarām Food

1. In order for the fish to be ḥalāl,
   a. It does not matter what method was used to catch the fish
   b. It must be alive when removed from the water
   c. It does not matter who has done the fishing
   d. It must have scales
   e. All of the above
2. Domestic animals, wild animals (not kept in enclosures), and locusts are _____ while animals with canines are _____.
   a. ḥalāl, ḥarām
   b. ḥarām, makrūh
   c. makrūh, ḥarām
   d. ḥarām, ḥalāl
3. Birds that may be ḥalāl to eat are:
   a. Those whose flapping of wings while flying is more than gliding
   b. Birds of prey that have claws, such as eagles
   c. Animals that fly but are not classified as birds
   d. All of the above
4. If a particular bird's flight is not known but it has a crop (a bag-like swelling of its food passage) then one can consider it ḥalāl.
   a. True
   b. False
   c. Only if it also has a spur
   d. None of the above
5. A bird can be considered ḥalāl if it has either a fork-like extension on the bird's foot which performs the function of a talon, a crop, or a
   a. Gizzard (second stomach)
   b. Claw
   c. Beak
   d. A large tail

6. When in danger of dying through starvation, anything, including forbidden things, can be consumed to save your life, with the condition that:

   a. You make sure you eat only the minimum required amount to survive
   b. You read "Bismillāh" over ḥarām food
   c. You are eating this only as a last resort
   d. Both a and c
   e. Both b and c

7. All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been:

   a. Washed and cleaned
   b. Raised on farms
   c. Tested for chemical contamination
   d. Correctly slaughtered

8. The person performing the slaughter must

   a. Mention the name of Allah (swt) as he slaughters the animal
   b. Be a Muslim
   c. Make the animal face the qiblah
   d. All of the above

9. Put an E next to the act that Islam encourages and a D next to the acts that it discourages:

   _____ a. To collect and eat the bits of food scattered on the tablecloth
   _____ b. To eat when not hungry
   _____ c. To throw away fruit before one has fully eaten it
   _____ d. To peel those fruits that are normally eaten with their skin

10. Zahra eats at a restaurant that serves ḥalāl food. However, the owner is Christian. Should she ask the owner if the meat is ḥalāl? If he says yes, is that enough evidence to be able to eat there?

Lesson 9.2: Alcohol

Islam's Position on Alcohol

Allah (swt) says in the Qurʾān:

They ask you concerning wine and gambling. Say, "There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit." (2:219)

O you who have faith! Indeed wine, gambling, idols, and games of chance are crimes of Satan's doing, so avoid them, so that you may be successful. (5:90)

Imām ʿAlī ar-Riḍā (ʿa) has said:

Allah has prohibited liquor on account of resulting from it and because it renders reason and intellect of no effect and destroys ḥayāʾ – modesty and sense of shame.

The following saying is by Imām Jaʿfar aṣ-Ṣādiq (ʿa) and has also been repeated by other Imāms (ʿa):

Do not associate with drunkards because when punishment comes to them, it will come to their friends as well.

In modern society, alcohol is the most dangerous drug that is considered to be legal. Under its influence, man is not only a danger to himself, but also to those around him.The greatest gift of Allah (swt) to humans is their ability to reason. This distinguishes us from all other creatures. Without our ability to reason, we become no different from the animals. It is because alcohol destroys this faculty of reason that it is ḥarām.

While it is universally accepted that excess in alcohol is harmful, it is thought that in smaller amounts, it can be beneficial. However, Islam totally forbids the consumption of alcohol in any amount. It also forbids Muslims from any involvement in its production, distribution, or sale.

It is also not permissible to sit at a table where there is alcohol being served or partake in a gathering where alcohol is being served.The Prophet (ṣ) has said, "One who sits at a dining table or place where others drink alcohol is cursed (by Allah (swt))."

Both of these are true even when the person who is sitting at the table, or taking part in the gathering, is not drinking the alcohol himself.

Activity 9.2: Review of Alcohol

1. According to Sūrah al-Māʾidah, what acts are crimes of Shayṭān?

2. According to Imām ar-Riḍā (ʿa) what does alcohol destroy in a person?

3. What is the greatest gift of Allah (swt) to humans that is affected by the use of alcohol?

4. Mahsa and her co-worker go to a restaurant for lunch. Her co-worker orders a bottle of beer and opens it on the table at which Mahsa is sitting at. Can Mahsa continue to sit there? At this point, what could she do?

CHAPTER 10:

ḤIJĀB

Lesson 10.1: Ḥijāb

In previous years, we've learned about the concept of taklīf, or responsibility, and ḥayāʾ. Ḥayāʾ, or internal strength that leads to modesty, is often defined as being decent in speech, dress, behavior, and manners, among other things. As Muslims, we have to value our own dignity because we represent Islam.

In Islam, Allah (swt) has revealed to us what the guidelines for modesty for men and women should be like. Most rules of Islam are the same for both men and women, but Allah (swt) made us differently, so some of the rules are different. These rules are guidelines to help us all reach perfection. Following these rules may sometimes be difficult, but we learned about how jihād al-akbar is about the beautiful struggle that Allah (swt) loves when we try to do the right thing and get closer to Him.

It is important for us to remember that when it comes to closeness to Allah (swt), there is no difference between men and women. Allah (swt) says in the Qurʾān:

Indeed the Muslim men and the Muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah (swt) greatly and the women who remember [Allah (swt) greatly]—Allah (swt) holds in store for them forgiveness and a great reward. (33:35)

Who Are Our Maḥram and Non-Maḥram?

Before we go into the details of ḥijāb, let us begin by looking at who maḥram and non-maḥram people are.

A maḥram is someone whom you do not have to wear ḥijāb in front of (for girls), or they do not have to wear ḥijāb in front of you (for boys). For example, your parents, grandparents, and siblings are maḥram to you.

A non-maḥram is someone whom you do have to wear ḥijāb in front of (for girls), or they have to wear ḥijāb in front of you (for boys). For example, your cousins and classmates are non-maḥram to you.

With non-maḥram family members, like cousins, it can sometimes be difficult to maintain those boundaries, but you should always be kind and firm!

For bāligh males, their maḥrams include their:

- Mother
- Wife
- Sisters
- Brother's daughters
- Sister's daughters
- Mother's sisters (maternal aunts)
- Father's sisters (paternal aunts)
- Grandmothers
- Mother-in-law
- Daughters
- Granddaughters

For bālighah females, their maḥrams include their:

- Father
- Husband
- Brothers
- Brother's sons
- Sister's sons
- Mother's brothers (maternal uncles)
- Father's brothers (paternal uncles)
- Grandfathers
- Father-in-law
- Sons
- Grandsons

For bāligh males, non-maḥrams include their:

- Cousins
- Aunts who are not blood relatives but married to your uncles
- All other bālighah girls and women not related to you (classmates in school or madrasah, your sisters' friends, etc.)

For bālighah girls, non-maḥrams include their:

- Cousins
- Uncles who are not blood relatives but married to your aunts
- All other bāligh boys and men not related to you (classmates in school or madrasah, your brothers' friends, etc.)

Rules of Covering

Allah (swt) knows what is best for us, because He is the All-Wise. He has given us complete guidelines for all areas of our lives, including what to wear. Following these guidelines helps us get closer to Him. For the girl who has reached the age of responsibility (which is 9 lunar years), Islam tells us that it is wājib for her to cover all parts of the body, except for the face and hands upto the wrist, including the feet. Her clothes should be loose and long. The same needs to be covered during ṣalāh, except the feet can be uncovered if there are no non-maḥrams present. Ḥijāb will help with that connection to Allah (swt), and so, we need to wear it during ṣalāh. Men are also recommended to wear a kūfī and an abā while they pray.

Imām aṣ-Ṣādiq (ʿa) was once asked which parts a woman does not need to cover when wearing ḥijāb. He answered, *"The face and two hands."*

There is no specification in Islam as to what kind of ḥijāb you should wear. You are free to wear a loose fitting dress, an ʿabāyah, a chador, etc. As long as it is loose enough and covers all the required areas, it is acceptable in Islam. Looseness of dress is very important. Generally, your dress should not stand out in the society you live in. There may be some exceptions to this, but for example, wearing a shirt and pants in a country where everyone wears ʿabāyah will stand out a lot.

For girls, we list some general guidelines below:

1. What should I avoid (in front of non-maḥrams)?
    - Anything that would be considered as a zīnah (ornament/beauty). For example, wearing a scarf with a shiny necklace showing would not be okay
    - Shiny or attention-grabbing clothes
    - Tight clothing
    - Clothing that shows the shape of the body
    - Jewelry
        * Generally, jewelry should not attract attention, especially of non-maḥram
        * The intention should not be to show the jewelry to non-maḥrams
        * For Āyatullāh Khamenei: diamond wedding rings and bracelets are not allowed. An exception is a simple wedding band, which is allowed.
        * For Āyatullāh Sīstānī: rings and bracelets are generally allowed. These should still not be with the intention of showing the jewelry to non-maḥrams
        * Refer to your marjaʿ for specific rulings
    - Makeup
    - Refer to your marjaʿ for specific rulings
    - Generally, makeup should not be worn
2. What is okay to wear?

Respectful, appropriate, and pleasant clothes are fine, and we should remain clean

3. How much of the face should be covered?
    - For Āyatullāh Khamenei: the bottom of the chin should be covered
    - For Āyatullāh Sīstānī: the chin does not need to be covered.
4. How much of your arms should be covered?

The arms should be covered completely, including the wrists. Only the hands can be uncovered

Observing ḥijāb and keeping ḥayāʾ can sometimes feel difficult, like on a hot summer day, but Allah (swt) is the All-Wise and He knows what is best for us. Remember that we learned about jihād al-akbar—the greater jihād. Allah (swt) will reward us for doing our responsibility, even if it is difficult.

Ḥijāb for Men

Just as women have guidelines for maintaining their modesty, males also need to be careful about observing their own modesty when they become bāligh. It is important for boys to dress in a way that is proper and neat. We must carry ourselves with dignity, the way the Prophet (ṣ) and Ahlul Bayt (ʿa) did. Being modest also includes guarding your eyes and being careful about your interactions.

Since most of us live in a country where Islamic attire is not observed, we can try to lower our gaze as much as possible. You should avoid looking at women who are attractive or not

dressed properly, like those on TV and in commercials, or at the beach.

Ḥjiāb and Social Media

When we talk about ḥijāb, that also includes social ḥijāb and extends to how we interact with others on social media. While it may be clear that we should not post pictures without ḥijāb online, we should also remember what we post or comment on social media should be in a way that complies with ḥijāb. Once something is posted on the internet, it is available to be searched and stored forever, even if we later want to delete it. This gives us even more reason to be careful online.

We should also be aware if we use social media, texting, or even emailing, because the rules don't change. For example, we shouldn't post pictures or videos of ourselves for everyone to see us the way that we would act privately with our friends.

Allah (swt) knows how hard it might be for us to behave in a way that might be different from everyone else we interact with, but remember, we are doing this for His pleasure, and He will reward us accordingly. Ḥijāb is not only about do's and don'ts—it is a much deeper part of our religion, and observing this act properly will help us get closer to Allah (swt).

We must be careful of our online interactions with the opposite gender. If a non-maḥram messages you privately and it is unnecessary, you do not have to respond. Islamically, this is not considered bad akhlāq. If you are uncomfortable with how someone is treating you, reach out to a trusted adult.

Modest Conduct

Ḥayāʾ is not just a way of dressing; it comes along with a way of life. Dressing properly is only part of the story of being an ideal Muslim, and good behavior is the other part of the story. Knowing what the red lines are in terms of proper behavior with non-maḥrams is part of what we call modesty, or ḥayāʾ.

There is a popular argument against ḥijāb circulating among some people today. The argument goes like this: it is better to be true to oneself and not be a hypocrite. In other words, there are some Muslims who act like hypocrites—they wear the ḥijāb but they do many inappropriate things, so it is better not to be a hypocrite and just take the ḥijāb off!

This argument is flawed. Just because a cup is half full doesn't mean you should throw out whatever water is left. If someone is wearing ḥijāb but not acting appropriately, this person has fulfilled some of her duty (the dress code), but has something left to improve on, which is her behavior. This argument about feeling like a hypocrite applies to other sins as well. We cannot justify committing a sin or not doing what is wājib because we don't understand the exact reasoning behind the rule.

For example, if a Muslim boy decides to give a high-five to a girl because he doesn't think it's a big deal and doesn't understand why Islam says to avoid touching non-maḥrams, it is not an excuse to commit the sin. It does not make him a hypocrite to avoid giving a high-five to a girl, even if he doesn't understand the reasoning behind the rule.

This is the same with prayer. We should always pray five times a day, even if we are not "feeling spiritual" while we pray. Over time, doing what is wājib and staying away from what is ḥarām will bring us closer to Allah (swt), inshāʾAllāh, and if we have accepted that Allah (swt) is the All-Wise and knows what is best for us, then we will do what is wājib, even if we don't know the logic behind every ruling.

It is also important to realize that we have our own sins to look at before looking at the sins of others. We can only do amr bil maʿrūf and nahy ʿanil munkar to people who are close to us and whom we think will be affected by what we say.

Some might also make the following argument against ḥijāb: some girls don't wear ḥijāb, but they behave very well, whereas there are some who wear ḥijāb but act worse than some of those who don't wear it, so ḥijāb really doesn't matter; what matters is a person's behavior and inner purity!

This is also problematic, not only for ḥijāb, but for all sins. If someone wants to commit any sin, big or small, thinking that what matters is their inner purity, they won't be reaching higher stages on the path of perfection. We answered part of this objection in the answer above, but we should not be looking at the world in this view of comparisons. Comparing someone who wears ḥijāb to someone who does not wear ḥijāb does not justify not wearing ḥijāb. It only means that a person who wears ḥijāb has different aspects of their life to work on. In the same way, comparing someone who prays ṣalāh with someone who does not pray ṣalāh does not justify not praying.

Our goal should be becoming closer to Allah (swt), and the only way we can do this is by doing our responsibilities, fulfilling our wājibāt, and staying away from the muḥarrāmāt.

Activity 10.1: Review of Ḥijāb

True or False?

1. Bariq is allowed to be close friends with his bālighah female cousins

   TRUE FALSE

2. Muzammil's sister recently had a baby girl. He can kiss and hug the baby.

   TRUE FALSE

3. Ruqayyah's older sister is getting married. Ruqayyah is bālighah, but as long as she covers her hair, she can go in front of her brother-in-law with makeup and shiny clothes at the wedding.

   TRUE FALSE

4. Muslim catches a glimpse of a billboard with women posing attractively on a road trip. He should point it out to his older brother as an example of what not to look at.

   TRUE FALSE

5. Halimah covers her hair, neck, and arms, but wears flip-flops without socks to the beach, even though her marjaʿ requires covering her feet. As her friend, if you're sure she would listen, how would you advise her?

HISTORY & ISLAMIC KNOWLEDGE

CHAPTER 1:

BEFORE HIJRAH, HIJRAH, & 1 AH

Before Hijrah at a Glance

IMPORTANT EVENTS IN PROPHET MUḤAMMAD'S LIFE BEFORE HIJRAH

Year	Age	Events
569 A.D		His father ʿAbdullāh dies before his birth
570 A.D		Birth of Prophet Muḥammad (ṣ)
576 A.D	6 years	His mother Āminah dies
578 A.D	8 years	His grandfather ʿAbdul Muṭṭalib dies
595 A.D	25 years	Marriage to Lady Khadījah
610 A.D	40 years	Biʿthah (First Revelation)
615 A.D	45 years	Birth of Sayyidah Fāṭimah (ʿa)
622 A.D	52 years	Miʿrāj
622 A.D	52 years	Pledges of ʿAqabah; Hijrah to Medina

Lesson 1.1: Before Hijrah

During the Ḥajj season, tribes from all over Arabia came to Mecca to perform their pilgrimage. Although their worship was not anything like the Ḥajj that Islam has taught us, they regarded the Holy Kaʿbah as an important building. The Noble Prophet (ṣ) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Medina, known as Yathrib in those days, also used to come to Mecca every year. The two main tribes in Medina were the Aws and the Khazraj. They were great enemies and were constantly fighting against each other.

In the eleventh year after the beginning of the Noble Prophet's mission, he met six people from the tribe of Khazraj in Mecca during the Ḥajj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Medina that there would one day be a Prophet who would come from Arabia. The Jews knew this because it was written in their holy book, the Torah, which had been revealed to Prophet Mūsā (ʿa).The people of Khazraj believed that this was the same Prophet, so they became Muslims.

On their return to Medina, they made efforts to teach people about Islam, and soon, many people wanted to know more about this new religion.

In the following year, 12 people came to Mecca to meet the Noble Prophet (ṣ). The meeting took place at ʿAqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge not to associate any partners with Allah (swt), steal, bury their daughters alive, or slander one another, and to perform good deeds instead.

The Noble Prophet (ṣ) promised them that if they acted according to the pledge, Allah (swt) would reward them with Paradise. This agreement is called the First Pledge of ʿAqabah. The 12 people returned to Medina, their hearts filled with faith. They wrote back to the Noble Prophet (ṣ) asking him to send someone to Medina who could teach them more about Islam.

The Noble Prophet (ṣ) sent Muṣʿab ibn ʿUmayr and ʿAbdullāh ibn Umm Maktūm to teach them.

These **missionaries** did their work so well that there was a great shift in thinking in Medina. People eagerly waited for the Ḥajj season so that they could meet the Noble Prophet (ṣ) and personally declare their readiness to help Islam.

The next year, a Ḥajj caravan consisting of 500 people, mainly from the tribe of Khazraj,

left Medina for Mecca. It included 73 Muslims, two of whom were women. The rest of the people wanted to find out more about the religion before becoming Muslims. They met the Noble Prophet (ṣ) on the 13th of Dhul Ḥijjah at ʿAqabah.

During the meeting, the Noble Prophet (ṣ) addressed them and recited verses from the Noble Qurʾān. The words of the Noble Prophet (ṣ) made a great impression on all the listeners, and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of **allegiance (bayʿah)** at the hands of the Noble Prophet (ṣ). This event is known as the Second Pledge of ʿAqabah.

The Noble Prophet (ṣ) then promised the people that he would soon come to Medina himself. Once the ceremony was over, the people left for their homes.

CRITICAL THINKING: A point to note is that so many people of Medina had accepted Islam after only a few years of being introduced to the religion, whereas after 13 years of preaching, only a few Meccans had become Muslims. Why do you think this is the case?

There are two possible causes for this:

1. The people of Medina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that Prophet would appear, he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Noble Prophet (ṣ) when he claimed to have been appointed by Allah (swt).
2. The members of the Aws and Khazraj were tired of the endless **quarrels** between their tribes, who had been at war on and off for over 120 years. They looked forward to a way of life that would bring peace to their city through its noble teachings.

Time was now ripe for the Noble Prophet (ṣ) to leave his home in Mecca. Life in that city was becoming more and more difficult for the Muslims, who faced endless **persecution** at the hands of the Quraysh.

VOCABULARY:

Missionary: a person sent on a religious mission

Allegiance (Bayʿah): loyalty or commitment to a cause

Quarrel: an angry argument or disagreement

Persecution: hostility and ill-treatment, especially because of one's religious beliefs

Activity 1.1: Review of Before Hijrah

Fill in the blanks:

1. During the _____ season, tribes from all over Arabia came to Mecca to perform their pilgrimage.
2. The Noble Prophet (ṣ) took advantage of this time of the year by meeting the visitors and introducing the teachings of _____ to them.
3. The people of Medina (the city was called _____ in those days), also used to come to Mecca every year.
4. The two main tribes in Medina were the _____ and the _____. They were great enemies of each other. They looked forward to the arrival of an authority that would bring peace to their region.
5. They had heard from the _____ of Medina, that one day there would be a Prophet who would come from _____. The Jews knew this because it was written in their holy book, the _____, which had been revealed to Prophet _____ (ʿa).
6. 12 people from the tribe of _____ came to Mecca to meet the Noble Prophet (ṣ). The meeting took place at _____ and resulted in the first Islamic agreement called the “First Pledge of ʿAqabah”.
7. The Noble Prophet (ṣ) sent two _____ to Medina who could teach them more about Islam.

8. The next year, a Ḥajj caravan of 500 people met the Noble Prophet (ṣ) at ʿAqabah. The Noble Prophet (ṣ) addressed them and recited verses from the Noble_____, which made a great impression on all the listeners, and they all were ready to express their faith in Islam at his hands. Everyone swore an oath of _____.
9. The Noble Prophet (ṣ) then promised the people that he would soon come to _____ himself.
10. So many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few _____ had become Muslims.

Lesson 1.2: The Hijrah to Medina

When the Quraysh realized that the Muslims now had the support of the people of Medina, they were very angry. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Noble Prophet (ṣ) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. The Prophet (ṣ) asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Medina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Mecca one by one, giving excuses for their departure. Because they were afraid of the Quraysh's reaction, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraysh suddenly realized that the Muslims were all leaving Mecca. They managed to **detain** a few, but by that time the majority of them had already escaped and they were on their way to Medina. In Mecca, there only remained the Noble Prophet (ṣ) and his family, Imām ʿAlī (ʿa), and a few old and ill Muslims. Final arrangements were being made for these last few Muslims to also leave.

The Quraysh were **enraged** at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Dār un-Nadwah, where all the important decisions were made, the Quraysh decided that the only action that would stop the spread of Islam would be to murder the Noble Prophet (ṣ). This idea was popular, but the only problem was the revenge that the Banū Hāshim, the family of the Noble Prophet (ṣ), would take on the killer. Finally, Shayṭān, who disguised himself as a man from Najd, suggested that instead of sending a single man to kill the Noble Prophet (ṣ), they should send one young man from each tribe. That way, the Banū Hāshim would find it impossible to lay the blame on any one person. This plan was approved, and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraysh planned to kill the Noble Prophet (ṣ), he was commanded by Allah (swt) to leave Mecca for Medina. Angel Jabrāʾīl (ʿa) informed the Noble Prophet (ṣ) of the Quraysh's wicked intentions.

The Noble Prophet (ṣ) said to Imām ʿAlī (ʿa), "Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imām ʿAlī (ʿa) to return the **amānah**, or items, that certain people of

Mecca had left him, and then follow him to Medina. Imām ʿAlī (ʿa) was quite content to obey the orders he had been given because he knew that his actions would guarantee the safety of the Noble Prophet (ṣ). He used to say in later years that despite the deadly danger, he slept peacefully the whole night.

As night approached, 40 men of the Quraysh encircled the house of the Noble Prophet (ṣ). They decided to wait until the morning before carrying out their assignment.

When half the night was over, the Noble Prophet (ṣ) left his house to begin his journey. As he came out of the house, he threw some sand toward the men who were waiting to kill him and recited the following verse of the Qurʾān:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see. (36:9)

As the Noble Prophet (ṣ) continued on his way, the men were not able to see him, so he was able to escape without raising their suspicions. In the morning, the men burst into his house and headed for the bed, making a great noise as each tried to be the first to strike a blow.

Upon hearing the commotion, Imām ʿAlī (ʿa) calmly raised his head from the pillow and pulled the green sheet aside. The sight of Imām ʿAlī (ʿa) stopped the would-be killers in their tracks.

"Where is Muḥammad?" they demanded.

Imām ʿAlī (ʿa) replied, "Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house presently."

The Quraysh were frustrated at their failure, but they left Imām ʿAlī (ʿa) unharmed because they had no issue with him. They left the house, regretting their decision to wait till the morning.

This sacrifice of Imām ʿAlī (ʿa), when he took the place of the Noble Prophet (ṣ), pleased Allah (swt) so much that He revealed the following verse:

And among men is he who sells his soul to seek the pleasure of Allah (swt); and truly Allah (swt) is affectionate to His (such) servants. (2:207)

Meanwhile, the Noble Prophet (ṣ) was undergoing further adventures on his journey to Medina, knowing that he was safe from the enemy because he had the protection of Allah (swt). In the Noble Qurʾān, Allah (swt) says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans, but Allah (swt), too, made a plan, and Allah (swt) is the best of planners. (8:30)

Before he left the city, Prophet Muḥammad (ṣ) met Abū Bakr on the way and took him along with him. The Noble Prophet (ṣ) knew that the Quraysh would waste no time in pursuing him once they learned of his departure, so he

took refuge in the Cave of Thawr, which was to the south of Mecca, on the way to Medina.

When the Quraysh found out that the Noble Prophet (ṣ) had left Mecca, they sent men to block all routes leading to Medina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding place of the Noble Prophet (ṣ) would be rewarded with 100 camels!

One of the best trackers of the Quraysh, a man named Abū Karz, traced the footprints of the Noble Prophet (ṣ) to the Cave of Thawr. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web, and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. Therefore, they returned without looking inside. Through this miracle, Allah (swt) protected His beloved messenger!

The Noble Prophet (ṣ) remained in the cave for three days and nights.

On one of these nights, Imām ʿAlī (ʿa) came to visit him. The Noble Prophet (ṣ) told him to arrange for camels for Abū Bakr and himself. He also directed him that the following day, he should announce in Mecca that if anybody had left something in the trust of the Noble Prophet (ṣ), or had loaned him anything, they should claim it from Imām ʿAlī (ʿa).

He further instructed Imām ʿAlī (ʿa) to make arrangements for the Fawāṭim (the three Fāṭimahs: Fāṭimah az-Zahrāʾ (ʿa), Fāṭimah bint Asad, and Fāṭimah bint Zubayr), as well as any other members of Banū Hāshim who wished to leave Mecca. Imām ʿAlī (ʿa) was to personally escort these people to Medina.

On the fourth day, Imām ʿAlī (ʿa) sent three camels to the cave along with a reliable guide named ʿAbdullāh ibn Urayqiṭ. The Noble Prophet (ṣ) and Abū Bakr then left with the guide for Medina, traveling along the coastal route to avoid the Quraysh riders.

It is from this night that Muslims mark the beginning of the Islamic era or the Hijrah Calendar. This is because the migration marked the beginning of a central location for Muslims in Medina and the setting up of the first Muslim state.

The journey to Medina was a distance of approximately 400 kilometers (about 250 miles), and they traveled mostly at night and rested during daytime. Despite their care, a man spotted them and went immediately to the Quraysh to report what he had seen.

In order to claim the reward alone for their capture, a man named Surāqah convinced the Quraysh that the man had seen some other people, and that it would be a waste of time to follow them. He then went to his house, armed himself, and rode a swift horse to the spot where the Noble Prophet (ṣ) had last been seen.

Surāqah was a strong man, so Abū Bakr became very worried when he saw him coming near. However, the Noble Prophet (ṣ) told him the same thing he had said to him when they had nearly been discovered in the Cave of Thawr:

Do not be afraid, Allah (swt) is with us. (9:40)

In the meantime, the Noble Prophet (ṣ) prayed to Allah (swt) to be protected from the mischief of Surāqah. Suddenly, the man was thrown violently from his horse. He realized at once that it was not an accident, but rather a warning due to his bad intentions.

He, therefore, turned to the Noble Prophet (ṣ) and asked for his forgiveness and offered to help him in any way he could. The Noble Prophet (ṣ) told him to return to Mecca and stop people from pursuing them. Surāqah then returned to Mecca, telling whomever he met on the way that there was no trace of the Noble Prophet (ṣ) on that route.

On the 12th of Rabīʿ al-Awwal, the Noble Prophet (ṣ) arrived at Qubāʾ, just outside Medina. Here, he awaited the arrival of Imām ʿAlī (ʿa), and until then, he laid the foundation of a masjid for the Banū Awf. This was the first masjid of Islam.

Meanwhile, in Mecca, Imām ʿAlī (ʿa) declared to the people that whoever had left any belongings in the Noble Prophet's care should come and claim them. He stayed in Mecca for three days until everything had been returned to its rightful owner. Then, he gathered the women of the Noble Prophet's household and any Muslims who still remained in Mecca and prepared to leave. The group left for Medina at night.

Even though Imām ʿAlī (ʿa) left secretly, the spies of the Quraysh came to know about the migration of this last group of Muslims and pursued them. They caught up with Imām ʿAlī (ʿa) at a place called Zajnān. The Quraysh insisted that the Muslims return to Mecca, and heated words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraysh, and finally, Imām ʿAlī (ʿa) realized that he had no alternative but to defend the Muslims by force. He, therefore, turned to the Quraysh and said, "Whoever wishes that his body be cut into pieces and his blood be shed should step forward."

Seeing the look in the eyes of Imām ʿAlī (ʿa), the Quraysh became frightened, so they changed their attitude and let them go.

Imām ʿAlī (ʿa) managed to guide his group into Qubāʾ three days after the arrival of the Noble Prophet (ṣ). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Noble Prophet (ṣ).

One day after the arrival of Imām ʿAlī (ʿa), the Noble Prophet (ṣ) proceeded to Medina. Both the **Muhājirīn** (the Muslims who had migrated from Mecca) and the **Anṣār** (the Muslims of Medina) lined the streets of Medina, eagerly awaiting the first appearance of the Noble Prophet (ṣ).

When his camel came down at a place called Thanīyat al-Wadāʿ and set foot in the land of Medina, he came into view of the waiting people. They greeted him warmly and began singing in joy this famous poem, which is now known as Ṭalaʿ al-Badru ʿAlaynā:

The br*ight moon rose over us*

from the Valley of Wadāʿ!

It is our duty to be thankful

for as long as anyone calls out to Allah (swt).

O our Messenger amongst us,

who comes with commands to be followed,

you have brought to this city nobility!

Welcome, O best of callers and inviters!

VOCABULARY

Detain: to keep someone back by force

Enraged: very angry, furious

Amānah: a belonging left behind in the trust of someone else.

Muhājirīn: the Muslims from Mecca who migrated to Medina

Anṣār: the Muslims of Medina

Activity 1.2a: Review of Hijrah to Medina

Fill in the blanks:

1. The Noble Prophet (ṣ) advised all the Muslims to secretly migrate to _____.
2. The Muslims left Mecca one by one, giving excuses for their departure because they were afraid of the reaction of the _____.
3. Abū Jahl suggested that instead of sending a single man to kill the Noble Prophet (ṣ), they should send one young man from each _____. That way, the Banū _____ would find it impossible to lay the blame on any one person.
4. While Imām _____ (ʿa) lay on his bed, the Noble Prophet (ṣ) began his journey out of Mecca.
5. Before he had left the city, the Prophet (ṣ) met _____ on the way and took him along with him.
6. One of the best _____ of the Quraysh, a man named Abū Karz, traced the footprints of the Noble Prophet (ṣ) to the _____ of Thawr. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a _____, and some wild pigeons had laid eggs in a nest at the entrance.
7. The Noble Prophet (ṣ) remained in the cave for _____ days and nights.
8. It is from this night that Muslims mark the beginning of the Islamic era or the _____ Calendar. This is because the migration marked the beginning of centralization of Muslims and the setting up of the first _____ state.

9. On the 12th of Rabīʿ al-Awwal, the Noble Prophet (ṣ) arrived at _____, just outside Medina. Here, he awaited the arrival of Imām ʿAlī (ʿa) and meanwhile laid the foundation of a masjid for the Banū Awf. This was the _____ masjid of Islam.
10. One day after the arrival of Imām ʿAlī (ʿa), the Noble Prophet (ṣ) proceeded to Medina. Both the _____ (the Muslims who had migrated from Mecca) and the _____ (the Muslims of Medina) lined the streets of Medina, eagerly awaiting the first appearance of the Noble Prophet (ṣ).

Short Answer Questions:

11. When the Quraysh realized that the Muslims were all leaving Mecca, what did they decide was the only action that would stop the spread of Islam?

12. What did the Noble Prophet (ṣ) ask Imām ʿAlī (ʿa) to do and why?

13. How did the Noble Prophet (ṣ) manage to get past the men who were waiting for him?

14. What does this verse refer to?: “And among men there is one who sells his soul to seek the pleasure of Allah (swt); and truly Allah (swt) is affectionate to His (such) servants.” (2:207)

15. What three instructions did the Noble Prophet (ṣ) give Imām ʿAlī (ʿa) when he came to see him?

16. Who was Surāqah, and what happened when he approached the Noble Prophet (ṣ)?

17. What event marks the beginning of the Islamic calendar?

Activity 1.2b: Art Extension

Draw what the opening to the Cave of Thawr looked like when the Prophet (ṣ) was inside. Then explain why the Quraysh didn't think the Prophet (ṣ) was inside.

After Hijrah: An Overview

First Year AH

- Building of Masjid an-Nabawī
- Establishment of brotherhood between the Muhājirīn and Anṣār

Second Year AH

- Marriage of Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa)
- Change of qiblah from Jerusalem to the Kaʿbah
- Battle of Badr

Third Year AH

- Birth of Imām Ḥasan (ʿa)
- Battle of Uḥud

Fourth Year AH

- Birth of Imām Ḥusayn (ʿa)
- Tragedy of Biʾr Maʿūnah
- Prohibition of alcohol

Fifth Year AH

- The Prophet's marriage to Zaynab bint Jaḥsh
- Battle of Aḥzāb/Khandaq

Sixth Year AH

- Battle of Banū Muṣṭaliq
- Treaty of Ḥudaybiyyah
- Pledge of Riḍwān

Seventh Year AH

- The Prophet (ṣ) writes letters of invitation to neighboring states
- Battle of Khaybar
- The gift of Fadak
- The lapsed ʿumrah

Eighth Year AH

- The Battle of Muʾtah
- Death of Jaʿfar ibn Abū Ṭālib
- Conquest of Mecca
- Battle of Ḥunayn
- Battle of Ṭāʾif

Ninth Year AH

- Battle of Tabūk
- Plot to kill the Noble Prophet (ṣ)
- Story of Masjid aḍ-Ḍirār
- Prophet (ṣ) mourns for his son Ibrāhīm
- Mubāhalah with the Christians of Najrān

Tenth Year AH

- Imām ʿAlī (ʿa) sent to Yemen
- Appointment of Imām ʿAlī (ʿa) as successor to the Prophet (ṣ) at Ghadīr Khumm

Lesson 1.3: 1st Year AH

The Building of Masjid an-Nabawī

The arrival of the Noble Prophet (ṣ) in Medina was a cause for great celebration among the Muslims. As his camel entered Medina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Noble Prophet (ṣ) be his guest and stay at his house.

The Noble Prophet (ṣ) took care of this delicate problem by saying, "Let the camel walk. I shall stop wherever it kneels down."

Everybody waited eagerly to see where the camel would finally stop.

The camel stopped and bent its knees on a large piece of land, which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house to that was the home of Abū Ayyūb al-Anṣāri. His mother grabbed the opportunity and quickly took the possessions of the Noble Prophet (ṣ) to her house.

Next, the competition for who would be able to cook food for the Noble Prophet (ṣ) began, but the Noble Prophet (ṣ) cut short all the arguments by changing the subject and asking, "Where are my belongings?"

When he was told that Abū Ayyūb's mother had taken them, he went toward that house. Abū Ayyūb was delighted to have the honor of hosting the Noble Prophet (ṣ), who stayed with him for about seven months, until his home was built.

The Noble Prophet (ṣ) wished to build a masjid over the plot where his camel had stopped. The orphans who owned the property wanted to give the land as a gift to him, but he kindly refused the offer, and asked to buy it instead. He paid the price of the plot, which was 10 gold dinars.

After the purchase, the ground was cleared of the trees, and a masjid, which was 162 feet wide by 180 feet long (about half the size of a football field), was built there out of clay and mud. The roof was made with palm wood and covered with palm branches and leaves. On one side, small homes were built for the Noble Prophet (ṣ) and his family, and on the other side, rooms were provided for about 70 of the poorer people of Medina who had no house of their own. These rooms were called **aṣ-Ṣuffah**.

The construction work was shared equally between everyone. The Noble Prophet (ṣ) also shared in the work, although ʿAmmār ibn Yāsir, an early convert and faithful companion, **seldom** allowed him to do anything and used to do the Noble Prophet's share himself. ʿAmmār was the first person to begin work on the foundation of the masjid.

Although the masjid was very simple in structure, it was a very special masjid. It became the center of Muslim activity in

Medina. The daily and Jumuʿah prayers were held there. From this masjid, the Noble Prophet (ṣ) taught people about the religion of Allah (swt) and thousands became Muslims.

The masjid was called Masjid an-Nabawī, the masjid of the Prophet (ṣ), and still stands in Medina today, although it is much larger.

Before the migration of the Noble Prophet (ṣ), Medina was called Yathrib, but after his arrival, it became known as Madīnatun Nabī (The City of the Prophet), or Medina for short.

The Muslim hijrah calendar began from that year. Today, it has been over 1,400 years since those early days of the arrival of the Noble Prophet (ṣ) in Medina. May Allah (swt) give us the strength to remain firm on the path of Islam, as taught by our Noble Prophet Muḥammad al-Muṣṭafā (ṣ), peace be upon him and his family.

VOCABULARY

aṣ-Ṣuffah: rooms built on the side of Masjid an-Nabawī for the poor people of Medina

Seldom: not often; rare

Activity 1.3: Review of 1st Year AH

Answer the following questions:

1. Upon arrival in Medina how did the Prophet (ṣ) decide where to stay?

2. On whose land did the Prophet's camel stop?

3. What did the Prophet (ṣ) want to do on this piece of land? Did he purchase the land?

Fill in the blanks:

4. The masjid in Medina was called Masjid an-_____ and still stands in Medina today.

5. Before the migration of the Noble Prophet (ṣ), Medina was called _____, but after his arrival, it became known as Mādīnat un-Nabī, or _____ for short.

CHAPTER 2:

2ND-5TH YEARS AH

Lesson 2.1: 2nd Year AH

Marriage of Sayyidah Fāṭimah (ʿa) and Imām ʿAlī (ʿa)

In the 2nd year AH, one notable event that took place was the marriage of Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa) bint Muḥammad (ṣ). It was literally a marriage made in heaven. As we have heard in ḥadīth, Allah (swt) Himself chose Imām ʿAlī (ʿa) for His Messenger's daughter.

The Change of Qiblah

When Allah (swt) first ordered the Noble Prophet (ṣ) and all Muslims to offer the daily ṣalāh, they were required to pray facing Bayt al-Muqaddas (Jerusalem). This was the practice in Mecca and continued in Medina for 17 months after Hijrah.

In Medina, the Jews also offered their prayers facing Bayt al-Muqaddas. They did not like the fact that the Muslims had the same qiblah as they did, and tried to use this fact to **discredit** Islam and the Noble Prophet (ṣ). They said to the Muslims, "Muḥammad claims to have a religion whose laws **supersede** all other previous laws, yet he does not have an independent qiblah, and offers his prayers facing the qiblah of the Jews."

After the Noble Prophet (ṣ) heard this, he used to go outside at night and wait for Allah's revelation about this matter.

The following verse was revealed at this time:

Many a time We have seen you turn your face toward heaven. We will make you turn toward a qiblah that will please you. (2:144)

The fact that the Muslims' qiblah was the same as the Jews' was also because it was a test for the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn toward the new qiblah as chosen by Allah (swt). This is confirmed in the Noble Qurʾān in the following verse:

We decreed your former qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah (swt) guided. (2:143)

One day, while the Noble Prophet (ṣ) and the Muslims were praying together, the command came from Allah (swt) to change the qiblah from Bayt al-Muqaddas to the Holy Kaʿbah in Mecca. After the Noble Prophet (ṣ) had already completed two rakaʿāt of the noon prayer, Angel Jabrāʾīl communicated to him the command of Allah (swt).

He held the hand of the Noble Prophet (ṣ) and turned him toward the Holy Kaʿbah in Masjid al-Ḥarām in Mecca. The Noble Prophet (ṣ) at once changed his direction in the middle of ṣalāh. Imām ʿAlī (ʿa) followed

this change immediately. The other Muslims were confused by this action, and only a few followed the example of the Prophet (ṣ) and Imām ʿAlī (ʿa).

The masjid where this happened is known as Masjid al-Qiblatayn, which means "The Masjid of Two Qiblahs." This masjid still exists in Medina today, and the old and new qiblahs can still be seen today.

During this event, it was one of the Noble Prophet's miracles that he turned exactly to face the Holy Kaʿbah without the use of any scientific instrument or calculation.

The Battle of Badr

The Quraysh were very angry when they heard of Prophet Muḥammad's success in spreading Islam in Medina. As a result, they started fighting battles with the Muslims. Some of these battles were the Battles of Badr, Uḥud, and Khandaq.

The first battle of Islam was fought at Badr (80 miles from Medina) against the **kuffār** (non-believers) of Mecca.

Two years after hijrah, the Prophet (ṣ) came to know that a large trade caravan was going from Mecca to Syria under the leadership of Abū Sufyān, who was a kāfir, or non-believer.

The Quraysh had taken away the property of all the Muslims who had migrated from Mecca, and therefore, the Noble Prophet (ṣ) decided to take the property of the Meccans in return, since most of it belonged to them anyways.

Although the Muslims followed Abū Sufyān, they were not able to reach him. However, they knew when the caravan would return because the Quraysh always used to return from Syria to Mecca in the early autumn.

The Noble Prophet (ṣ) left Medina and went toward the valley of Badr, where he awaited the return of the caravan.

Abū Sufyān realized that the Muslims would wait for him at Badr, since there was a well there, which was a common stopping place on the route to Mecca, so he sent an urgent message to Mecca for help. The Meccans immediately sent out a large army under the command of Abū Jahl to fight the Muslims at Badr. The Noble Prophet (ṣ) was informed of the Meccan army and asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Medina, one true Muslim stood up and declared, "O Prophet of Allah (swt), we are with you, and we shall fight!"

Meanwhile, Abū Sufyān decided to take a longer route back home to avoid Badr. Once he was safely in Mecca, he sent a message to Abū Jahl to return, but Abū Jahl was too arrogant to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Shahr Ramaḍān 2 AH. The Muslim army consisted of 313 soldiers, having between them only two horses and 70 camels. On the other hand, the Meccan army had 900 soldiers, 100 horses, and 700 camels. They were much better equipped than the Muslims.

According to Arab custom, there was single combat before the battle began. Single combat was when one soldier from each side would fight against each other one-on-one. For this, the Noble Prophet (ṣ) sent ʿUbaydah, Ḥamzah, and Imām ʿAlī (ʿa), who killed enemy soldiers with great ease. The Quraysh were disturbed to see the skill of the Muslim warriors and began to attack together.

The Noble Prophet (ṣ) held back his small army and ordered them to fire arrows at the enemy. This organized attack broke up the ranks of the Meccans, and the Noble Prophet (ṣ) then ordered a general attack. The Muslims began to fight with confidence, and the valley of Badr rang with the sounds of battle. Then, Imām ʿAlī (ʿa) tore into the heart of the Meccan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Meccans, who began to flee. Before long, the battle was over and the Muslims had achieved a great victory. They had lost 14 men, while 70 Meccans had been killed.

The Muslims took 70 prisoners. The citizens of Medina treated the prisoners with much kindness and some became Muslims. “Blessings on the men of Medina,” said one of these prisoners in later days, “they made us ride, while they themselves walked; they gave us wheat and bread to eat when there was little of it, eating only dates.”

The rich prisoners could pay ransom to be set free. Others were asked to teach 10 children each to read and write while the Noble Prophet (ṣ) released the rest, and allowed them to return to Mecca.

The victory at Badr strengthened the faith of the Muslims and further spread the name of Islam.

VOCABULARY

Discredit: to harm the good reputation of someone or something

Supersede: to take the place of a person or thing previously in use

Kuffār: Unbelievers; enemies of Islam

Activity 2.1: Review of 2nd Year AH

Fill in the blanks:

1. A notable event of this year is the marriage of _____ (ʿa) and _____ (ʿa).
2. The original qiblah was in _____.
3. The new qiblah is the Holy Kaʿbah in _____.
4. The true _____ of the followers would be tested by seeing if any of them refused to turn toward the new qiblah as chosen by Allah (swt).
5. One day, while the Noble Prophet (ṣ) and the Muslims were praying (which prayer?) _____together, the command came to our Noble Prophet (ṣ) to change the qiblah.
6. Imām _____ (ʿa) followed this change immediately.
7. The masjid where this happened is known as Masjid ul-Qiblatayn which means " The Masjid of _____."
8. Before this event, the _____ of Medina also used to face the qiblah in Jerusalem.
9. This change in qiblah occurred _____ months after hijrah.
10. The first battle of Islam was known as the Battle of _____.
11. It was fought against the _____ of Mecca who were under the command of _____.
12. There were _____ (number) Muslims against _____ non-believers, yet the Muslims won this battle.

Lesson 2.2: 3rd Year AH

Birth of Imām Ḥasan (ʿa)

In the third year AH, Prophet Muḥammad (ṣ) was blessed with the birth of his grandson Imām Ḥasan (ʿa). Prophet Muḥammad (ṣ) was overjoyed. He offered two rakaʿāt of Ṣalātush Shukr, made duʿāʾ, and recited the adhān and iqāmah in Imām Ḥasan's ear. According to our Prophet (ṣ), this Imām would become one of the leaders of the youth of paradise.

The Battle of Uḥud

The Meccans were determined to take revenge for their defeat at Badr. Abū Sufyān wanted to keep the anger of the people high, so he **forbade** any **mourning** within Mecca until they had fully **avenged** their dead companions.

The final straw was when the Noble Prophet (ṣ) blocked the trade routes of the Quraysh to Iraq. The chiefs of the Meccans decided that they now had enough reasons to march against the Muslims. The Quraysh traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

Abū Sufyān was aware of the bravery of the Muslims, and he knew that he would have to outnumber them if he wanted to win. He therefore enlisted men from different tribes, promising them weapons and full supplies for the journey.

A large number of slaves also joined the Quraysh army, tempted by promises of freedom. Amongst them was Waḥshī, an Ethiopian slave. He possessed great skill in the use of the throwing spear and had been promised his freedom if he killed the Noble Prophet (ṣ), Imām ʿAlī (ʿa), or Ḥamzah, the Prophet's uncle.

The year after the Battle of Badr, Abū Sufyān managed to prepare a large army consisting of 700 armor-clad men, 3,000 camel soldiers, a cavalry of 200 men, and a group of foot soldiers. This army marched toward Medina and camped at the foot of the hills of Uḥud.

The Noble Prophet (ṣ) had already received news of the Quraysh's plans from his uncle ʿAbbās, who lived in Mecca. After consultation with the Muslims, he decided to meet the enemy outside the city limits of Medina.

The Noble Prophet (ṣ) began to set up his army. Fifty archers were posted at a pass between the hills of Uḥud to guard the army

from any attack from the rear. They had strict orders not to leave their post, regardless of the outcome of the battle.

On the side of the Meccans, Abū Sufyān had divided his army into three parts. The armored men were placed in the middle. Preparations were now complete, and the small band of Muslims stood against the large army of unbelievers, ready to sacrifice their lives for the sake of defending Islam.

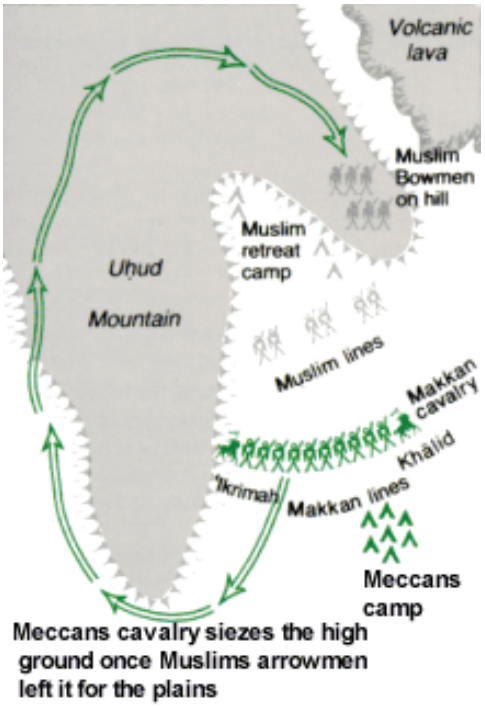
Ṭalḥah ibn Abī Ṭalḥah, a great warrior from the army of Abū Sufyān, began the Battle of Uḥud. He entered the battlefield and challenged the Muslims to individual combat. Imām ʿAlī (ʿa) accepted the challenge, and very soon, Ṭalḥah's dead body lay on the ground. His two brothers took the standard, but arrows from the Muslims cut them both down.

Thereafter, nine people of the Meccan army took the flag, one after the other, but every one of them was defeated by Imām ʿAlī (ʿa). After them, an Ethiopian soldier by the name of Sawāb came to the field. He had a frightening figure, and upon seeing him, none of the Muslims dared to come forward. Imām ʿAlī (ʿa) killed this man with a single blow.

Watching his men being so easily killed, Abū Sufyān ordered a general attack. The two armies met, and the air was filled with the sound of weapons.

At this time, the Ethiopian slave Waḥshī creeped up behind Ḥamzah unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Ḥamzah and kill him with a spear.

The Muslims continued to attack the enemy successfully, and the Meccans began to lose heart. After losing a lot of men, they decided that they had enough and fled the battlefield.



It was at this point that the Muslims made a terrible mistake. Instead of following the Noble Prophet's orders and staying at their posts, they lay down their own weapons and started gathering the war booty (weapons, etc. left behind by the enemies).

One of the Meccan commanders, Khālid ibn Walīd, was fleeing when he saw the opportunity to attack the Muslims from behind. He gathered his men and launched a furious attack from the rear.

The Muslims were taken so much by surprise that they did not know what to do. In the confusion, their ranks became disorganized. The retreating Meccan forces started another attack from the front. So, the Meccans were now able to attack them from behind and the front, sandwiching the Muslims in between.

Then, in addition to this, some Meccans raised a cry that the Noble Prophet (ṣ) had been killed. This threw the Muslims into total shock and further chaos.

Then a Muslim saw the Noble Prophet (ṣ) and shouted at the top of his lungs that he was still alive. The spirit of the Muslims was **revived**, but the Noble Prophet (ṣ) now became the chief target of the Meccan forces. The Meccans attacked him, and one of their swords broke his two upper teeth. He fell into a pit where Imām ʿAlī (ʿa) found him and protected him against the rest of the continuous furious attacks of the Meccans.

Imām ʿAlī (ʿa) fought so hard in this battle that his sword broke, and the Noble Prophet (ṣ) then gave him his own sword, "Dhulfiqār."

In appreciation of this bravery, the voice of the Angel Jabrāʾīl was heard from above declaring:

لَا فَتَى اِلاَّ عَلِيّ لاَ سَيفَ اِلاَّ ذُو الْفِقَار

There is no warrior except ʿAlī! There is no sword except Dhulfiqār!

The Meccans satisfied their desire for revenge by committing horrible crimes upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Ḥamzah was amongst the martyrs. His liver was torn out and chewed by Hind, the wife of Abū Sufyān.

In this battle, 70 Muslims were martyred and 70 wounded. Imām ʿAlī (ʿa) was also heavily wounded. The Meccans lost 22 warriors, 12 of them at the hands of Imām ʿAlī (ʿa).

This tragic defeat was a test for the Muslims, and as a result, they emerged more eager and determined to defend their faith and the cause of Islam.

VOCABULARY

Forbid: to refuse to allow something

Mourning: the expression of deep sorrow for someone who has died

Avenge: to inflict harm in return for an injury or wrong done to oneself or another

Revived: restored to life or consciousness

Activity 2.2: Review of 3rd year AH

Fill in the blanks:

1. A large number of slaves also joined the Quraysh army tempted by promises of freedom. Amongst them was _____, an Ethiopian slave.
2. The Meccans were determined to avenge their defeat at _____.
3. _____ managed to prepare a large army to fight the Muslims.
4. The Prophet's uncle, _____ , informed the Prophet (ṣ) of the plans of the Quraysh.
5. The Muslims were fighting well, so the Meccans became discouraged and began to _____.
6. The Muslims disobeyed the Prophet's order and started to collect _____.
7. _____ saw the opportunity to attack the Muslims from the rear because the front line of the Muslim fighters had left their posts.
8. _____ broke his sword, so the Prophet (ṣ) gave him his sword, _____.
9. The _____ (ṣ) was hurt in this battle, and Imām ʿAlī (ʿa) protected him from further injury.
10. _____, the uncle of the Prophet (ṣ), was martyred in this battle.

Lesson 2.3: 4th Year AH

Birth of Imām Ḥusayn (ʿa)

The 3rd year AH, with all its bitter events, came to an end, and the 4th year started. One of the most joyous events this year was the birth of Imām Ḥusayn (ʿa). Prophet Muḥammad (ṣ) was overjoyed at this event. He recited the adhān in the baby's right ear and the iqāmah in his left ear. He then offered a two rakaʿāt ṣalāh of shukr.

Tragedy of Biʾr Maʿūnah

That same year, Abū Barāʾ, the chief of the Banū Amīr tribe came to Medina, and the Prophet (ṣ) invited him to embrace Islam. Even though he did not agree, he said to the Prophet (ṣ), "If you send a strong missionary force to the people of Najd, they might embrace Islam, as they are much **inclined** to it." The Prophet (ṣ) replied, "I am afraid of the **deceit** and enmity of the people of Najd. I fear that the tragedy of Rajīʿ, which resulted in many missionaries being killed, may be repeated." Abū Barāʾ said, "Your force will be under my protection, and I guarantee that I will protect them from any harm."

Forty well-educated Muslims left for Najd and **encamped** by the side of Biʾr Maʿūnah (the Well of Maʿūnah). The Prophet (ṣ) wrote a letter to one of the chiefs of Najd named Amīr, inviting him to Islam. Not only did Amīr not read the letter, but he also killed the messenger who brought it. He then sought assistance from nearby tribes and had his men encircle the missionary encampment to start an attack. It is important to note that Abū Barāʾ and his tribe respected the Muslims and were not part of this attack. Abū Barāʾ had been true to his word, but Amīr had **solicited** the help of the other tribes.

The Muslim missionaries were not only senior and **proficient** in Islam, but they were also brave warriors. Therefore, they thought it a shame to surrender, and put up a tough fight. However, since they were outnumbered, they were all martyred, except one. The only survivor was Kaʿb ibn Zayd, who reached Medina with a wounded body and informed them about what had happened. This tragic event

Food for Thought:

The two events of Rajīʿ and Maʿūnah are examples of instances where Muslims attempted to spread Islam peacefully. Their intention was only to educate different tribes about Islam. In both instances, though, they were attacked, even though they were unarmed and did not pose a threat. Both the events ended up in tragedy, yet some still claim Islam was spread by the sword.

and that of Rajīʿ were due mainly to the Muslims' tragic defeat at Uḥud. The defeat encouraged the nearby tribes to join hands and plot against the Muslims.

Prohibition of Alcoholic Drinks

Another notable event of the 4th year AH was the **prohibition** of alcohol. Wine and intoxicating drinks in general are one of the most harmful objects for human society. A person's success depends upon his wisdom. The biggest difference between humans and other living beings is that the human has the power of intellect, and alcohol is considered to be the greatest enemy of wisdom and intellect. Perhaps this is why all the Prophets have prohibited the use of alcoholic drinks. In fact, alcohol has been prohibited in all the revealed religions.

In the Arabian Peninsula, drinking alcohol **prevailed** like a contagious disease.

Really changing this habit required a long and thought out process. Hence, the four verses revealed to outlaw alcohol are all different.

The Arab society and their conditions in general did not permit the Prophet (ṣ) to outright declare it unlawful without taking certain steps beforehand. To wage a decisive war against alcohol, he had to prepare the **temperament** of the society. The Prophet (ṣ) started with general advice about alcohol and continued until he was successful in declaring its use to be unlawful. A careful study of the four verses revealed about alcohol tells us about the method adopted by the Prophet (ṣ) to spread the laws of Islam.

The First Verse

The basic condition for campaigning against an evil practice is to first awaken the thinking of the society and point out the disadvantages and harmful effects of the practice.

Hence, in the first instance, the Noble Qurʾān told society that preparation of wine with dates and grapes was harmful. This awakened the thoughts of the people by bringing their attention to the subject:

From the fruits of date palms and vines,
you draw wine and goodly provision.
(16:67)

This verse prepared people so that the Prophet (ṣ) might make his tone stronger and declare through other verses that the harms of alcohol outweigh the benefits.

The Second Verse

Showing people that something is more evil than good is enough to make intelligent people stay away from it. This is why the following verse was revealed:

They ask you about wine and gambling.
Say, "There is great sin in both of them,
and some benefit for people, but their
sinfulness outweighs their benefit." (2:219)

However, many people do not avoid an

evil practice unless it becomes totally forbidden.

The Third Verse

In general, people were ready to accept that wine should be prohibited at least in some special circumstances. Therefore, it was declared openly that Muslims were not allowed to offer prayers while intoxicated:

O you who believe! Do not pray when you are intoxicated, [not] until you know what you are saying (4:43)

As a result, a group of people permanently gave up drinking, using the argument that if something was harmful for prayers, it deserved to be eliminated completely.

The Fourth Verse

However, some others did not **forsake** this habit, so much so that a person from amongst the Anṣār arranged a feast, and even though he was aware of the above verse, he served wine as well. The guests, after having drunk wine, began to argue and hurt one another, causing chaos.

These unpleasant incidents had made it such that if wine had become totally banned, all Muslims would have accepted this ban wholeheartedly. Finally, this verse was revealed:

Wine, gambling, idols, and azlām (a sort of lottery) are filthy acts of Shayṭān, so avoid them, so that you may be successful. (5:90)

As a result of this clear order, those people who had been drinking wine until that time also began to refrain from it.

VOCABULARY

Inclined: have a tendency to do something

Deceit: the action of deceiving someone by hiding the truth.

Encamp: to settle in or establish a camp

Solicit: to ask for or try to obtain something from someone

Proficient: skilled in doing or using something

Prohibition: the action of forbidding something, especially by law

Prevail: to be widespread in a particular area at a particular time

Temperament: a person or animal's nature, especially as it permanently affects their behavior

Forsake: abandon

Activity 2.3: Review of 4th Year AH

Fill in the blanks:

1. In the tragedy of Rajīʿ, many missionary forces had been _____.
2. _____did not become a Muslim, but he respected the religion and promised to help if a missionary force was sent to Najd.
3. _____well-educated Muslims left for Najd and encamped by Biʾr _____.
4. The Prophet (ṣ) was attempting to spread the word of Islam in a _____ manner.
5. One chief of the _____ tribe, invited to Islam by the Prophet (ṣ), sought assistance from nearby tribes and had his men encircle the missionary encampment to start an attack.
6. When they were attacked by _____'s men, the missionaries decided to _____ back.
7. Muslim missionaries were outnumbered, so they were all martyred, except one. The survivor was _____.
8. _____ was NOT part of this attack on Muslims.

Answer the following questions in complete sentences:

9. According to Islam, why is alcohol so undesirable?

10. Describe the four steps in which alcohol was made ḥarām.

Lesson 2.4: 5th Year AH

Battle of Aḥzāb (Khandaq)

When the Jews of Banū Qaynaqāʿ were expelled from Medina because of their trouble making, their sister tribe, the Banū Naḍīr, became very angry. They became deadly enemies of Islam and waited for an opportunity to harm the Muslims. Once, the Noble Prophet (ṣ) and some of his companions went to the fort of Banū Naḍīr. While he waited outside the fort, the Jews sent one of their men to climb out from inside and kill him by throwing a huge rock on his head. The Noble Prophet (ṣ) came to know of this evil scheme just in time and immediately left the place. Since the Banū Naḍīr had broken the treaty to not cause harm, the Noble Prophet (ṣ) gave them 10 days to leave Medina. After some resistance, they left Medina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria, and others settled with the Jews of Khaybar.

Upon settling down at Khaybar, the Banū Naḍīr became determined to take revenge on the Muslims. They contacted the Quraysh in Mecca. Twenty Jewish leaders and 50 of the Quraysh signed an agreement at the Kaʿbah that so long as they lived, they would fight the Noble Prophet (ṣ). Then, the Jews and Quraysh sent their agents to contact allies from different tribes for help. In this way, they gathered 10,000 soldiers. They then marched to Medina under the command of Abū Sufyān.

When the news of these preparations reached Medina, the Noble Prophet (ṣ) consulted his companions. Salmān al-Muḥammadī (al-Fārisī) advised that they dig a deep and wide ditch on the unprotected side of Medina. This plan was accepted, and the Muslims were divided into groups of 10, and each group was assigned to dig 10 yards.

The Noble Prophet (ṣ) himself also participated in this task. The ditch (**khandaq**) was completed in time, just three days before the enemy forces reached Medina. They camped a few miles outside Medina. The Muslims could only gather 3,000 men to oppose this huge army. The enemy was astonished to see the moat because it was a new war technique for the Arabs. They tried day and night to cross over the moat, but each time, the Muslim soldiers **repelled** them. The enemy began to shower arrows and stones at the Muslims in frustration.

Finally, some of the Quraysh's warriors, including the famous ʿAmr ibn ʿAbdiwudd, succeeded in crossing the moat at a point where it was not very wide. ʿAmr was one of the best warriors in all of Arabia. In battle, he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight,

but his reputation made them hesitate. The Noble Prophet (ṣ) urged the Muslims to fight ʿAmr three times. Each time, only Imām ʿAlī (ʿa) stood up. Finally, the Noble Prophet (ṣ) allowed him to go, giving him his own sword and tying a special turban on his head.

As Imām ʿAlī (ʿa) went to the battlefield, the Noble Prophet (ṣ) exclaimed,

"Today, all of kufr (falsehood) is fighting against all of ḥaqq (truth)!"

A fierce battle followed. For some time, so much dust covered both warriors that nobody knew what was happening. Suddenly, Imām ʿAlī (ʿa) walked away from ʿAmr. After a while, he returned, and the call of "Allāhu Akbar" was heard from Imām ʿAlī (ʿa) as he finished off ʿAmr. Later, when asked why he walked away, Imām ʿAlī (ʿa) said that ʿAmr had spat in his face. He could have killed him right then, but if he had, it would have been because of his anger and ego. However, ʿAlī ibn Abī Ṭālib would never kill a human because of his **nafs** and anger, so he walked away to cool off, and then came back and killed him only for the sake of Allāh. The killing of ʿAmr shocked the other warriors who had crossed the moat, and they fled.

The severe winter weather was causing the enemy's horses to die, and their food was almost finished. Also, a fierce storm had uprooted their tents, sending their belongings flying on all sides and causing terror amongst their soldiers. So, the Meccans and Jews fled away from the battlefield.

This battle is known as the Battle of Aḥzāb (Battle of the Tribes) or Khandaq (Moat), and the Muslims emerged victorious despite their fewer numbers. The Noble Qurʾān says:

O you who believe! Remember the blessing of Allah unto you when the tribes came to you. We sent upon them a strong wind and an army that you did not see. And Allah sees all that you do. (33:9)

The battle was brought to an end because of three factors:

- The enemy was **demoralized** by the death of ʿAmr ibn ʿAbdiwudd.
- Severe winter caused the enemies' horses to die and food to run out.
- The Noble Prophet (ṣ) signed a peace agreement with some of the tribes who had gathered to fight the Muslims.

VOCABULARY

Khandaq: ditch or moat

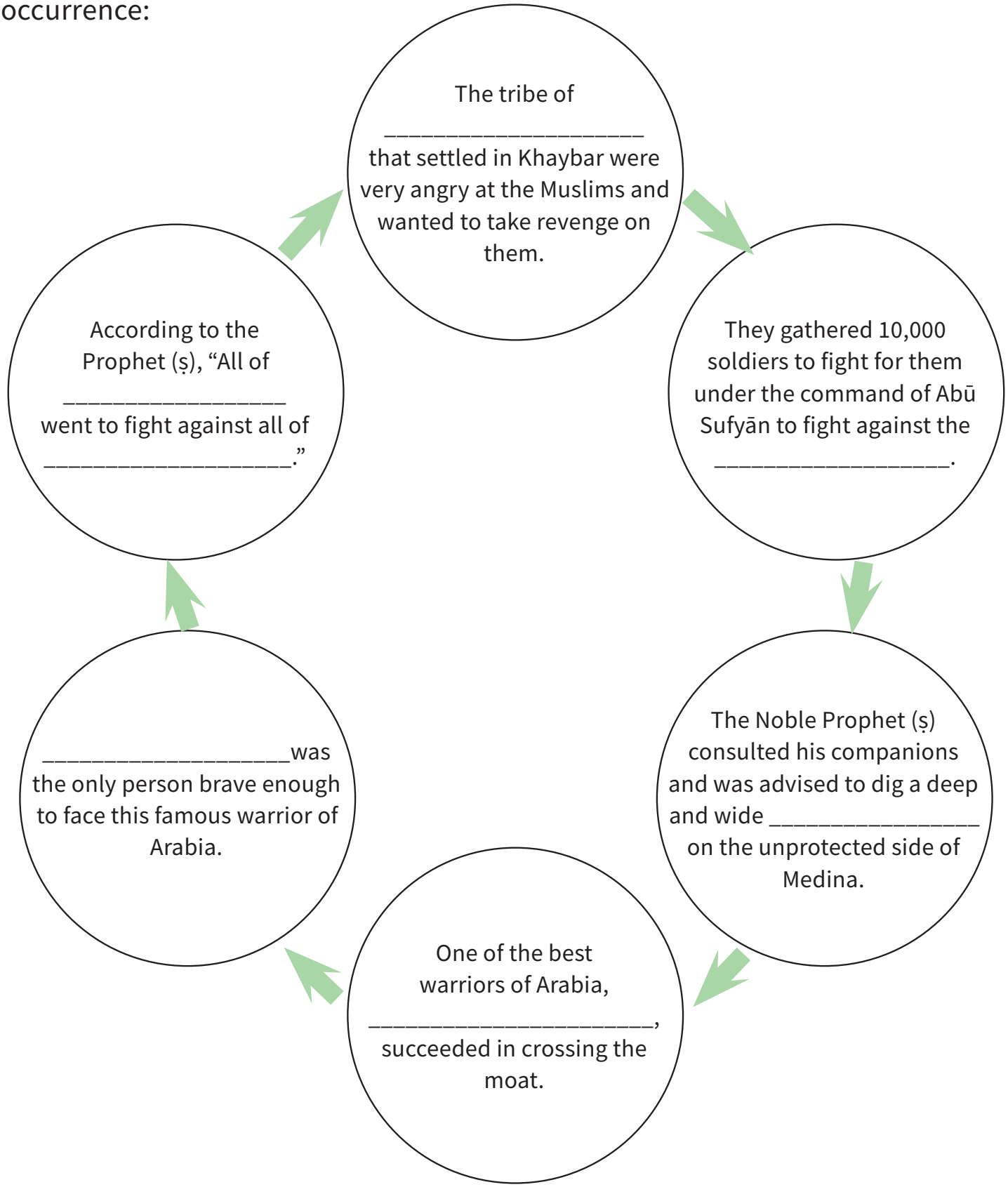
Repel: drive or force away

Nafs: lowly desires

Demoralized: having lost confidence or hope

Activity 2.4a: Complete the Diagram

Complete the diagram by filling in the blanks and numbering them in order of occurrence:


The tribe of _____ that settled in Khaybar were very angry at the Muslims and wanted to take revenge on them.
They gathered 10,000 soldiers to fight for them under the command of Abū Sufyān to fight against the _____.
The Noble Prophet (ṣ) consulted his companions and was advised to dig a deep and wide _____ on the unprotected side of Medina.
One of the best warriors of Arabia, _____, succeeded in crossing the moat.
_____was the only person brave enough to face this famous warrior of Arabia.
According to the Prophet (ṣ), “All of _____ went to fight against all of _____.”

Activity 2.4b: Art Extension - 5th Year AH

If you were watching the Battle of Ahzab (Khandaq), what would it have looked like? illustrate it using descriptions from the reading and in your own words, explain why this battle took place and what the outcome was.

CHAPTER 3:

6TH-8TH YEARS

Lesson 3.1: 6th Year AH

In the sixth year after hijrah, the military power of the Muslims was much stronger, so much so that their special units could freely approach places **adjoining** Mecca and then return. However, this military strength had not been acquired to conquer the territories of the tribes or to **seize** their properties; it was primarily to defend themselves.

If the polytheists had not deprived the Muslims of their freedom, the Prophet (ṣ) would not have purchased even one sword or sent even one soldier to fight. However, since the Muslims and their missionary parties were continuously threatened by the enemies, the Prophet (ṣ) was naturally and morally obliged to strengthen the defensive power of Islam.

The real causes of these battles, which took place up to the 6th year AH, and in fact up to the last moment of the Prophet's life, were as follows:

- To give replies to the cowardly attacks by the polytheists (like the Battles of Badr, Uḥud, and Khandaq).
- To punish the tyrants who had killed the Muslims or their missionary parties in the deserts or far-off places, or those who had violated their pacts with the Muslims (such as the battles fought against the three Jewish tribes).
- To cut down the enthusiasm that was brewing up amongst the tribes who wished to gather forces to attack Medina. Most of the battles took place for this reason.

Battle of Banū Muṣṭaliq

The Banū Muṣṭaliq were a branch of the Banū Khuzaʿah tribe, who were the neighbors of the Quraysh. Reports were received in Medina that the chief of the tribe intended to **besiege** Medina. As on other occasions, the Prophet (ṣ) decided to check this information by marching toward the tribe of Banū Muṣṭaliq along with his companions. He met them by the Well of Muraysīʿ, and a war erupted between the two parties. The bravery of the Muslims frightened the Arab tribes and made the enemies disperse after a brief battle, in which 10 of their men and one Muslim (by mistake) were killed. Consequently, a large war booty fell to the share of the army of Islam.

The Pledge of Riḍwān

In 5 AH, the Noble Prophet (ṣ) had received the commandment of Allah (swt) to make Ḥajj at-Tamattuʿ wājib on all Muslims. In the following year (6 AH), he dreamt that he was actually

performing the Ḥajj along with his companions. He therefore decided to perform Ḥajj that very year.

The Noble Prophet (ṣ) announced to the Muslims that he intended to go for pilgrimage to Mecca in the month of Dhul Qaʿdah in the 6th year AH. About 1,400 Muslims prepared to accompany the Noble Prophet (ṣ) to Mecca.

The Noble Prophet (ṣ) ordered Muslims not to carry any arms other than swords. Along the journey, the Noble Prophet (ṣ) and his companions put on their iḥrām and chose 70 camels to sacrifice during the Ḥajj.

After traveling through rough country, they reached a place where there was a well by the name of Ḥudaybiyyah, 10 miles away from Mecca.

Here, the Noble Prophet (ṣ) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraysh that he wished to enter Mecca for Ḥajj. He also let them know that he had come in peace and wished to settle matters through dialogue.

The Noble Prophet (ṣ) sent ʿUthmān ibn Affān, who was the nephew of Abū Sufyān, the chief of the Meccans, to act as the representative of the Muslims.

Because he was related to Abū Sufyān, ʿUthmān was warmly received in Mecca. The Quraysh told him that he was free to perform Ḥajj himself, but they would not allow the rest of the Muslims to enter the city. ʿUthmān refused to perform the Ḥajj alone, so he was detained in Mecca.

When ʿUthmān did not return, the Muslims feared that he had been killed. The Noble Prophet (ṣ) said that there was a possibility of battle breaking out, so he took a **solemn** oath of allegiance from the Muslims that they would support him even in the face of death. This famous allegiance was taken under an acacia tree and is known as the Pledge of Riḍwān.

The event has been mentioned in the Noble Qurʾān as follows:

Indeed Allah was well pleased with the believers when they pledged their allegiance to you under the tree. He knew what was in their hearts, so He sent down peace on them and rewarded them with an immediate victory. (48:18)

Soon afterward, ʿUthmān returned from Mecca, safe and unharmed. With him was a man named Suhayl, who was sent by the Quraysh with instructions to settle the dispute peacefully. As a result of the discussions between Suhayl and the Noble Prophet (ṣ), a peace treaty was signed between the Muslims and the Quraysh. This was known as the treaty of Ḥudaybiyyah.

Treaty of Ḥudaybiyyah

The conditions of the treaty were:

1. The Muslims should return to Medina that year without performing Ḥajj.
2. They could return the next year, but their stay would not exceed three days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraysh and the Muslims for 10 years.
5. Any polytheist or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but a Muslim of Medina going to Mecca without permission would not be allowed to return.
6. Any tribe of Arabia would be free to join any of the parties to the treaty and this treaty would also be binding on their allies.

Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. The treaty actually brought welcomed peace to Arabia after a long period of unrest. In the two years following this treaty, more people accepted Islam than in the entire 19 year period since the beginning of the Noble Prophet's mission.

The following year, the Prophet (ṣ) and 2,000 Muslims went to Mecca to perform ʿumrah. After three days, the Muslims left according to the agreement of the treaty.

VOCABULARY

Adjoining: next to or joined with

Seize: take hold of suddenly and forcibly

Besiege: surround (a place) with armed forces in order to capture it or force its surrender

Solemn: characterized by deep sincerity

Activity 3.1: Review of 6th Year AH

1. Name the three primary causes for the battles that took place in early Islam.

2. Which battle took place during the 6th year AH?

3. What was the status of the army of Islam at this point?

4. Why did this battle take place?

5. How many years after hijrah did the Prophet (ṣ) decide to perform Ḥajj and go to Mecca?

Fill in the blanks or choose the correct answer:

6. The Muslims stopped and pitched their tents 10 miles from Mecca near by a well. This place was known as _____.

7. The Noble Prophet (ṣ) sent ʿUthmān ibn Affān, a _____ of Abū Sufyān, to go to Mecca as a representative of the Muslims.

8. With the possibility of a battle breaking out, the Prophet (ṣ) took an oath from the Muslims. This famous oath is known as the _____ of _____.

9. In this allegiance to the Prophet (ṣ), the Muslims said that they would:
   a. Support him in the face of death
   b. Perform Ḥajj this year with him
   c. Make peace with the Meccans

10. A peace treaty was signed between the Quraysh and the Muslims.

    TRUE FALSE

11. Did the Muslims get to perform Ḥajj that year?

    YES NO

12. According to the treaty, any idolater or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but would a Muslim of Medina going to Mecca without permission be allowed to return?

    YES NO

13. This peace treaty said that there would be no war between the Muslims for a period of:

    10 years 2 years

14. This treaty brought peace to Arabia after a long period of unrest and battles. In the two years after this treaty, more people accepted Islam than _____ since the beginning of the Noble Prophet's mission.
    a. In the whole 19 years
    b. In the whole life of Prophet Muḥammad (ṣ)
    c. In the whole lifetime of any Prophet

15. In the following year, the Prophet (ṣ) and 2000 Muslims went to Mecca to perform:
    a. Ḥajj
    b. A miracle
    c. ʿUmrah

Lesson 3.2: 7th Year AH

Invitation of States to Islam

The Treaty of Ḥudaybiyyah relieved the Prophet (ṣ) of worries from the southern part of Mecca. He seized the opportunity and started **correspondence** with the rulers of the time, the chiefs of the tribes and the religious leaders of the Christians, presenting his religion to the nations of that period. By this time, the religion had gone a step forward from a merely simple belief and had become a universal faith. It could now bring the entirety of humanity under the banner of **monotheism** (belief in one God) and sublime social and ethical teachings.

At that time, there were four powerful states around Arabia: Iran, Byzantine (known as Rome among the Arabs), Egypt (which had been part of the Byzantine Empire, but was now independent), and Abyssinia, which lay to the south of Egypt and whose influence extended to other populated areas in Africa.

The Noble Prophet (ṣ) sent a letter inviting Khosrow Parviz, the emperor of Iran, to Islam. Khusrow flew into a rage, tore the letter to pieces, and rudely turned the messenger out of his court.

Heraclius, Emperor of the Byzantine empire (modern-day Rome), received the messenger with honor and was impressed with the contents of the letter. However, he was afraid that if he openly declared himself Muslim, the influential Christian priests would remove him from power. Nevertheless, he wrote a letter to the Prophet (ṣ) expressing his faith and devotion to him and sent him several presents.

The ruler of Egypt read the Prophet's letter and thought over the contents for a long time, but was not prepared to give up his position as the head of the Coptic church. He wrote a letter of regret to the Prophet (ṣ).

Negus, the king of Abyssinia, received the messenger of the Noble Prophet (ṣ) with great respect and kissed the letters before reading them. Upon reading the invitation to Islam, he immediately recited the Shahādah and became a Muslim. He also obeyed the request of the Prophet (ṣ) regarding the return of the Muslims who had migrated there and sent his own son with them.

These were the first steps that the Prophet (ṣ) took after a 19 year conflict with the stubborn Quraysh. If the internal enemies had not kept him busy in bloody battles, he would have invited the distant nations to Islam much earlier. However, the cowardly attacks of the Arabs had forced him to spend a major part of his time defending Islam.

Currently, the texts of 185 letters that the Prophet (ṣ) wrote to the princes, kings, chiefs of tribes, and distinguished spiritual and political personalities are available to us. Historians have preserved them in their records. All these letters show that the method of invitation adopted by the Prophet (ṣ) was that of logic, and not that of war and the sword, as is commonly thought.

The Battle of Khaybar

Another notable event of this year was the battle of Khaybar. To the north of Medina was a fertile land known as the Valley of Khaybar.

20,000 Jews, who were skilled in farming and warfare, populated the area. They had built seven strong forts in Khaybar to protect themselves from any attack.

When the Jewish tribes of Banū Qaynaqāʿ and Banū Naḍīr were expelled from Medina because of their plots against Islam, some of them settled in Khaybar. Here, they continued in their old ways, encouraging and helping the Arab tribes to harm the state of Islam.

Even after the Jews had lost against the Muslims in the Battle of Aḥzāb, they remained a source of danger to the Muslims. To remove this source of danger, the Noble Prophet (ṣ) decided to advance his army to attack the forts. The siege of the forts began.

As the siege continued, the Muslims began to run out of food and were forced to eat the meat of horses, which is makrūh, but not ḥarām, to eat.

At this difficult time, one shepherd who tended the sheep of the Jews approached the Noble Prophet (ṣ) and became a Muslim. When he asked what he should do with the sheep that were in his care, the Noble Prophet (ṣ) clearly told him in front of hundreds of hungry soldiers, "In my religion, violating one's trust is one of the greatest crimes. Take the sheep to the gate of the fort and hand them over to their owners."

Through his action, the Noble Prophet (ṣ) showed clearly that he was not in Khaybar to conquer land and wealth, but his aim was to remove the threat to Islam from the Jews. In spite of the needs of his men, he would not allow the unlawful use of the enemy's property.

As days went by, Muslims captured one fort after another. They then turned their attention to the forts that were very heavily guarded. They could not gain victory over these even after trying for 10 days.

Finally, the Noble Prophet (ṣ) made a famous announcement. He declared:

"Tomorrow, I shall give the standard (the flag of the army) to a person who loves Allah and the Prophet, and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield"

All the soldiers were curious to learn who that person would be, and the next morning they gathered around the Noble Prophet (ṣ) to see who would be chosen to lead the soldiers. The Noble Prophet (ṣ) asked, "Where is ʿAlī?"

He was informed that Imām ʿAlī (ʿa) was suffering from an eye infection so severe that he was unable to see. The Noble Prophet (ṣ) ordered that Imām ʿAlī (ʿa) be brought to him. When Imām ʿAlī (ʿa) came, the Noble Prophet (ṣ) rubbed his eyes and prayed for his recovery. The eyes of Imām ʿAlī (ʿa) were instantly cured, and he never had trouble with them again.

The Noble Prophet (ṣ) then ordered Imām ʿAlī (ʿa) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused, he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Imām ʿAlī (ʿa) approached the forts wearing a strong coat of armor and carrying his twin-tongued sword, Dhulfiqār.

The Jews sent out one of their best warriors, Ḥārith the brother of Marḥab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Ḥārith advance toward them. However, Imām ʿAlī (ʿa) met his challenge, and after a brief fight, Ḥārith lay dead on the ground.

The death of his brother enraged Marḥab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armor and wore a cap made of stone that he had covered with a helmet. As he challenged the Muslims, he recited this war poem:

The walls of Khaybar testify that I am Marḥab. I am the best of warriors and those who face me in the battlefield are colored with their own blood.

Imām ʿAlī (ʿa) stepped forward and recited his own poem:

I am the person whose mother named him Ḥaydar, a wild lion. In battle, I get rid of my enemies quickly.

The words of Imām ʿAlī (ʿa) were carefully chosen. He knew that Marḥab had been recently having bad dreams about being ripped apart by a lion, and his words therefore caught Marḥab by surprise. The Imām (ʿa) was hoping this poem would wake up Marḥab and guide him, but he was surprised that he did not accept this guidance. Instead, Marḥab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly, Marḥab plunged his three-pronged lance toward Imām ʿAlī (ʿa), who avoided the thrust and struck a powerful blow to the head of Marḥab. The sword of Imām ʿAlī (ʿa) broke through the helmet, stone cap, and head of Marḥab and finally stopped at his teeth.

A silence fell as the Jews shockingly watched their champion fall dead. As Imām ʿAlī (ʿa) shouted "Allāhu Akbar" in victory, several experienced Jewish soldiers surrounded Imām ʿAlī (ʿa). However, they could not match his skill and they, too, soon lay dead.

During the fight, someone struck a blow at Imām ʿAlī (ʿa), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it. Imām ʿAlī (ʿa) later commented that he had lifted the gate by the strength granted to him by Allah (swt) due to his firm faith in the Day of Judgment.

As a result of the bravery of Imām ʿAlī (ʿa), the fort was conquered, and soon, all forts were within the hands of the Muslims. Muslims lost 20 men in this battle, while the Jews lost 93 men. After the victory, the Noble Prophet (ṣ) restored all the land of the Jews to them with the order that half of the profit from their agricultural activity should be given over to the Muslims in exchange for **amnesty**.

The Gift of Fadak

The Jewish village of Fadak was a fertile territory 180 km north of Medina. The chief of the village preferred peace, and in return for the protection of the Muslims, he agreed to give half of the produce of the region to the Noble Prophet (ṣ).

According to the rules of Islam, lands conquered through war and military power are the property of all the Muslims, and their **administration** lies with the ruler of the Muslims. However, those lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Noble Prophet (ṣ), and after him, to the Imām (ʿa) of the time. They have the right to distribute such properties as they see fit. This is evident from the following verse:

Whatever God has bestowed on His Prophet from the people of the towns is for God and the Prophet and his relatives and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you. (59:7)

The land of Fadak thus came into the possession of the Noble Prophet (ṣ), and he gifted Fadak to his dear daughter Sayyidah Fāṭimah (ʿa).

However, after the Noble Prophet (ṣ) passed away, the first khalīfah took Fadak away from Sayyidah Fāṭimah (ʿa). Sayyidah Fāṭimah (ʿa) decided to fight for her right by legal means.

Even then, he would not agree and quoted a fake tradition saying, "The Noble Prophet has said, 'We, the group of Prophets do not inherit, nor are we inherited from, and what we leave is for alms.'"

This was a **blatant** lie, and no one except the first khalīfah claimed to have heard it.

Sayyidah Fāṭimah (ʿa) then gave an **eloquent** sermon in which she first explained about the Oneness of Allah (swt) and the nature of the mission of her father. She then proved that he was lying by quoting the following verse, *"And Sulaymān inherited from Dāwūd." (27:16)*

Although the khalīfah was ashamed of his conduct and decided to return Fadak to her, the second khalīfah felt that Fadak was still not proven as hers. So, Sayyidah Fāṭimah (ʿa) could not get it back.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad khalīfah, ʿUmar ibn ʿAbdul ʿAzīz, who returned it to Imām Muḥammad al-Bāqir (ʿa). However, the next khalīfah took it away and it remained with the Banū Ummayah khalīfahs until their rule ended. During the rule of the Banū ʿAbbās, it was returned briefly, but then taken away forever.

The Lapsed ʿUmrah

One of the conditions of the Treaty of Ḥudaybiyyah was that the Muslims would be permitted to visit Mecca the following year to perform ʿumrah. They would be allowed to stay there for three days to carry out their religious duties.

After a year had passed, the Noble Prophet (ṣ) declared that the Muslims should prepare for the ʿumrah. Everyone was overjoyed, especially the Muhājirīn, who had not seen their relatives and hometown in seven years. 2,000 Muslims prepared to make the journey along with 80 camels to be sacrificed.

The Noble Prophet (ṣ) put on his iḥrām in the masjid, and the others followed him. Then, the Muslims proceeded to Mecca reciting the Talbiyah.

The sight of this caravan, which possessed so much majesty and dignity, made many idolaters incline toward Islam. As a result, many became Muslims.

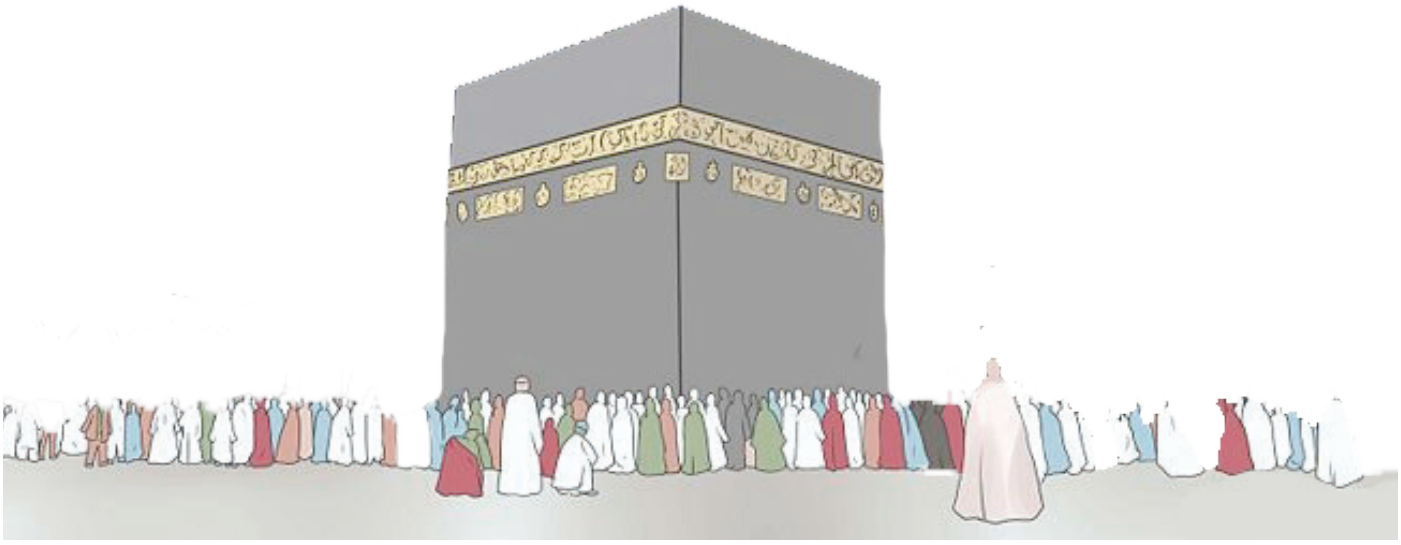
One of the conditions of the treaty was that, when entering Mecca, the Muslims should be unarmed, except for a single traveler's sword. The Noble Prophet (ṣ) knew that this made them vulnerable to attack from the Quraysh, whom he did not trust. Therefore, he sent 200 well-armed men in a valley near Mecca and told them to wait there for his arrival.

When the Quraysh learned of this action of the Noble Prophet (ṣ), they realized that it was useless to plan any surprise attacks on the Muslims. They therefore opened the gates of Mecca and left the city for the nearby mountains and hills. From here, they could observe all the activities of the Muslims during their three day stay.

The Noble Prophet (ṣ) entered Mecca with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Meccans with awe. He performed ṭawāf of the Holy Kaʿbah while mounted on his camel.

At this stage, he ordered that the Muslims join him in saying:

There is no god except Allah. He is one and matchless. He has acted according to His promise (He had promised that the Muslims would visit the Kaʿbah soon). He helped His servant. He raised the army of one God to the highest rank and condemned the armies of the idol worshipers to loneliness.



On that day, all the centers of pilgrimage and the places where ceremonies of ʿumrah are performed, including Masjid al-Ḥarām, the Holy Kaʿbah, and the hills of Ṣafā and Marwah, were under the control of the Muslims.

Seeing the Muslims perform their sacred rites at these places made a great impact on the leaders of the Quraysh, and now they finally believed that this mighty religion and its leader could never be stopped.

When the time for noon prayers arrived, the Noble Prophet (ṣ) ordered Bilāl to recite the adhān. Bilāl climbed onto the roof of the Kaʿbah and loudly announced the call to prayer. Afterward, the Noble Prophet (ṣ) led the Muslims in performing Saʿy between the hills of Ṣafā and Marwah. Some people had spread the rumor that the Muslims had become weak due to the poor climate in Medina. To show them that they were wrong, the Noble Prophet (ṣ) did "**harwalah**" during part of the Saʿy, and the Muslims followed him. Harwalah is a type of quick walking or jogging, just short of running.

Then, the Muslims sacrificed their camels, came out of the state of iḥrām, and did **taqsīr**, or had their hair cut. The Prophet (ṣ) then asked 200 Muslims to replace the soldiers at the valley so that they could come and perform their ʿumrah, too.

After the ʿumrah came to an end, the Muhājirīn went to their homes to meet their relatives. They also invited some Anṣār to return some of the hospitality that the Anṣār had shown them upon their arrival in Medina.

The short visit of the Muslims and the glory of Islam had made a deep impression on the citizens of Mecca. Many of them were left with a desire to learn more about the religion, and the conduct of the Muslims had won a greater victory than any war.

The Noble Qurʾān says:

Allah made the dream of His messenger come true for a genuine purpose. If Allah wills, you (believers) will enter the Sacred masjid in security with your heads shaved, nails cut, and without any fears in your heart. (48: 27)

VOCABULARY

Correspondence: communication with someone

Monotheism: the belief that there is only one God

Amnesty: an official pardon, protection

Administration: the process of running a business, organization, government, etc.

Blatant: very obvious

Eloquent: fluent and persuasive in speech

Harwalah: a type of quick walking or jogging, just short of running

Taqsīr: cutting part of the hair or nails after completing ʿumrah

Activity 3.2a: Review of 7th Year AH

1. In the 7th year AH, the states surrounding Arabia were:
   a. Iran and Byzantine
   b. France
   c. Egypt and Abyssinia
   d. Both a and c

2. The person who was rude and tore the invitation letter from Prophet Muḥammad (ṣ) was:
   a. Khosrow Parviz
   b. Hercules
   c. Negus
   d. Saʿd

3. The Prophet's strategy of spreading the religion of Islam to the whole world was one of _____ and not of _____ alone.
   a. friendship; enemies
   b. logic; war
   c. anger; peace
   d. revenge; anger

4. To the north of Medina was a land where some of the Jews who had been expelled from Medina had settled. This was known as the
   a. Khaybar Pass
   b. Fort of Khaybar
   c. Valley of Khaybar
   d. Valley of Abū Ṭālib

5. Here, the Jews continued to encourage and help the Arabs to harm the _____. So, they were an imminent threat to Muslims.
   a. Wildlife
   b. People of Medina
   c. Enemies of Islam
   d. State of Islam

6. The Jews had built seven forts to protect themselves. The Muslims attacked these one by one. The last ones that were heavily guarded were the most difficult to conquer. That was when Prophet Muḥammad (ṣ) announced he would give the _____ to a person who is loved by _____ and the Prophet (ṣ).

   a. Standard; Allah (swt)
   b. Award; everyone
   c. Prize; the army
   d. Trophy; Arabs

7. _____was the person whose eyes were miraculously cured by _____.

   a. Salmān al-Muḥammadī (al-Fārisī); Imām ʿAlī (ʿa)
   b. Imām ʿAlī (ʿa); Imām Ḥusayn (ʿa)
   c. Imām ʿAlī (ʿa); Prophet Muḥammad (ṣ)
   d. Marḥab; Ḥārith

8. The Noble Prophet (ṣ) asked Imām ʿAlī (ʿa) to first _____. Then, if they refused, he was to _____.Then, if this offer was also refused, he should _____.

   i. Ask the chiefs of the forts to accept Islam
   ii. Ask them to surrender & live under Muslim protection by paying taxes
   iii. Fight

   a. i, ii, then iii
   b. ii, i, then iii
   c. iii, i, then ii
   d. Prophet Muḥammad (ṣ) did not ask Imām ʿAlī (ʿa) to do any of these.

9. Marḥab and Ḥārith were both defeated and killed by:

   a. Prophet Muḥammad (ṣ)
   b. Imām ʿAlī (ʿa)
   c. Imām Ḥasan (ʿa)
   d. Abul Faḍl al-ʿAbbās

10. The Noble Prophet (ṣ) gave Fadak to his daughter Sayyidah Fāṭimah (ʿa)
    a. As a gift after a revelation from the Qurʾān to do so
    b. As a loan, since Fāṭimah (ʿa) asked for one
    c. As a reward
    d. None of the above

11. The person that stole Fadak away from Sayyidah Fāṭimah (ʿa) after the Prophet (ṣ) passed away was
    a. Yazīd
    b. Muʿāwiyah
    c. The first khalīfah
    d. The second khalīfah

12. "We, the Prophets, do not inherit" was:
    a. A fake tradition quoted by the person who stole Fadak.
    b. An important tradition to remember
    c. A tradition that nobody else had heard of
    d. Both a and c

13. The famous Qurʾānic quote of Sayyidah Fāṭimah (ʿa) in response to the fake tradition was "And _____ inherited from _____."
    a. Dāwūd; Sulaymān
    b. Sulaymān; Dāwūd
    c. Muḥammad (ṣ); ʿAlī (ʿa)
    d. ʿAlī (ʿa); Ḥasan (ʿa)

14. According to the rules of Islam lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Noble Prophet (ṣ) and after him, to the Imām (ʿa) of the time.

    True False

15. The Prophet (ṣ) waited _____ after the signing of the Peace Treaty of Ḥudaybiyyah before going to Mecca to perform ʿumrah.
    a. Two years
    b. One month
    c. Six months
    d. One year

16. The Prophet (ṣ) sent 200 well armed men to a valley near Mecca to
    a. Fight against all non-Muslims
    b. Protect the pilgrims against an attack from the Quraysh
    c. Protect the people of that valley
    d. None of the above
17. Harwalah refers to
    a. Ḥajj
    b. ʿUmrah
    c. A type of quick walking
    d. Noble Places
18. What happened to the gate of Khaybar, and how was this possible?

Activity 3.2b: Complete the Chart

From the information in your textbook, fill out this informational chart on four major battles fought in the early years of Islam:

Name of Battle	Badr	Uḥud	Aḥzāb/ Khandaq	Khaybar
Reason for Battle				
Outcome of Battle				
Special Events (Death, Victories)				
Reason why the battle is named how it is				

Lesson 3.3: 8th Year AH

The Battle of Muʾtah

By 8 AH, there was security in most of Arabia, and the call of Islam had extended to many parts. The Jews in the north and the Quraysh in the south had been **subdued** by the victories of the Muslims in battle and no longer posed a threat.

Therefore, the Noble Prophet (ṣ) sent envoys to neighboring countries and invited their rulers to embrace Islam. Some of these **envoys** were well received, while others were mistreated and even killed. One such envoy, Ḥārith ibn ʿUmayr al-Azadī, was sent with a letter to the ruler of Syria. Before he could reach his destination, he was captured at Muʾtah by Shuraḥbīl, the governor of Syria in the border towns. Shuraḥbīl disregarded the universal law about the safety of envoys and killed Ḥārith. In a separate incident, 15 missionaries sent to the Syrians were also killed.

When the Noble Prophet (ṣ) received this sad news, he was deeply grieved and decided to punish Shuraḥbīl and those who **obstructed** the spread of Islam. He gave orders for jihād, and 3,000 men assembled a military station in Medina. He instructed the army to march toward Muʾtah and first invite the people to become Muslim. If they accepted Islam, the murder of the envoy would not be avenged, but if they resisted, the Muslims should fight against them in the name of Allah (swt).

Jaʿfar ibn Abū Ṭālib was appointed as the commander of the army, and the Noble Prophet (ṣ) said that if Jaʿfar was killed, then Zayd ibn Ḥārith would lead them, and if he was killed, then ʿAbdullāh ibn Rawāḥah would assume command. If he, too, was killed, then the Muslim army should select their commander from amongst themselves. Before **dispatching** the expedition, the Noble Prophet (ṣ) instructed them to observe the following rules:

1. Not to interfere with the monks and nuns who were worshipping in their monasteries.
2. Not to hurt or harm any women, children or old people.
3. Not to cut down trees or destroy buildings.

CRITICAL THINKING: What do these instructions of the Prophet (ṣ) say about Islam?

These instructions were an example of the Noble Prophet's vision and the efforts he was making to bring about changes and reforms in all walks of life. This was done in a period in Arabia when no one paid close attention to the morality of their actions, particularly in war. He was teaching people to respect innocent lives and property.

Upon hearing that the Muslim army was coming, Hercules of Rome and the Syrian ruler sent their best troops to the borders, and Shuraḥbīl gathered an army of 100,000 soldiers.

In addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy and tactics. They were also equipped with better weapons and transport. Also, the Romans had the advantage of fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces fought courageously. Jaʿfar divided his men into three divisions, and the armies met near Muʾtah. The battle began with single combats, but soon turned into a full-scale war. The Muslims fought courageously, but soon, the differences in number proved too great. Jaʿfar was surrounded and lost one arm, and then the other. Eventually, he was killed with a blow to the head, and after him, Zayd and then ʿAbdullāh were also martyred.

The Noble Prophet (ṣ) was very grieved at the loss of Muslim lives, and especially that of his cousin Jaʿfar. He saw in his dream that Jaʿfar had been given two wings, like the birds in Heaven, and since then, Jaʿfar is known as aṭ-Ṭayyār—the one who flies.

Two years after the death of the Noble Prophet (ṣ), a powerful Muslim army did return to Syria and conquer the Romans in the Battle of Yarmouk, bringing a large part of Syria under Islam.

The Conquest of Mecca

Another notable event of 8 AH was the conquest of Mecca. In 6 AH, the chiefs of the Quraysh of Mecca and the Noble Prophet (ṣ) had signed the treaty of Ḥudaybiyyah. An important part of this treaty said that there would be no fighting between the two parties or their allies.

In the years following the treaty, there was general peace, and the Muslims went freely to Mecca to perform their pilgrimage in the presence of thousands of idol worshipers, who were the enemies of Islam.

There was one exception to this, though; the Quraysh had encouraged a tribe to launch an unexpected attack on another tribe (the Banū Khuzāʿah), who were allies of the Muslims and under their protection.

The Banū Khuzāʿah, who were caught by surprise, could not offer much resistance and were killed in their beds and in prayers.

When this news reached the Noble Prophet (ṣ), he promised to avenge the innocent blood of the Banū Khuzāʿah.

The Noble Prophet (ṣ) decided to use this opportunity to bring Mecca under the control of Islam once and for all. He planned to move swiftly and secretly to Mecca with a huge army. He hoped that when the Meccans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Noble Prophet (ṣ) gathered the Muslim army on the 10th of Shahr Ramaḍān, 8 AH and marched toward Mecca with about 10,000 men.

The Muslim army finally stopped at night to camp a few miles from Mecca. The Meccans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Mecca light up with hundreds of fires from the Muslim camp.

Abū Sufyān and some other chiefs of the Quraysh came out of Mecca to investigate. He was met by ʿAbbās, the Prophet's uncle, who protected him from the swords of the Muslims and guided him to the Noble Prophet's tent.

When the Noble Prophet (ṣ) saw him, he said, "Has the time not come for you to accept that there is no god except Allah (swt)?" However, Abū Sufyān was not very willing to give up his belief in idols. Seeing him hesitate, ʿAbbās warned him that if he waited for much longer, his life would not be safe. Abū Sufyān realized the danger he was in and accepted Islam, although in his heart, his hatred for the Noble Prophet (ṣ) burned stronger than ever. He went back and told the Meccans what he had seen and added that it would be impossible to attack an army so large and well equipped.

The Noble Prophet (ṣ) entered the city of Mecca with great dignity, riding on his camel, al-Qaṣwāʾ. Nobody stood to oppose him.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Mecca surrendered to the Muslims. The Noble Prophet (ṣ) won the hearts of the Meccans by saying that he would take no revenge for their past actions and that they were all free.

As the Noble Prophet (ṣ) performed ṭawāf, he knocked down the three idols at the door of the Kaʿbah and recited the following verse from the Noble Qurʾān:

Say, *"Truth has come and falsehood has been vanished; and falsehood is certainly a vanishing thing."* (17:81)

The Noble Prophet (ṣ) then entered the Holy Kaʿbah to clear it of the idols that were in there. He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imām ʿAlī (ʿa) to climb on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Kaʿbah and Masjid al-Ḥarām.

By now, the time for Ẓuhr prayers had set in, so the Noble Prophet (ṣ) asked Bilāl to recite the adhān. All the Muslims offered their prayers behind the Noble Prophet (ṣ), who then delivered a speech in which he shared the message of Islam. The entire population of Mecca then offered their allegiance to the Noble Prophet (ṣ).

Allah (swt) had kept the promise He had made to His beloved Prophet (ṣ) when He said in the Noble Qurʾān:

(O Muḥammad!) Allah, Who has commanded you to follow the guidance of the Qurʾān, will certainly return you victoriously to your place of birth (28:85)

The Battle of Ḥunayn

The Prophet's usual practice was that whenever he conquered a region, he personally looked after its political problems and the religious matters of its inhabitants. When he left that place, he appointed suitable people to different posts there.

At the time of the Battle of Ḥunayn, the Prophet (ṣ) had a huge army. Such an army was hardly found anywhere, and this numerical strength of theirs became the cause of their initial defeat. Unfortunately, some of the members of the army started to pride themselves on the large number of their soldiers, and thus began to ignore military tactics and principles of war.

After the conquest of Mecca, some of the tribes living around Mecca decided to join forces and fight against the Noble Prophet (ṣ). The commander of the enemy army decided to make up for their small number and weak morale of his soldiers by launching a surprise attack to create confusion among the Muslim army and disrupt the discipline of their units.

He encamped at the end of the pass that led to the region of Ḥunayn. He then ordered all his soldiers to hide themselves behind the rocks and gaps of the mountains and at elevated places around the pass. Their plan was to attack the Muslims with arrows and stones as soon as they arrived in this deep and lengthy pass.

The army of Islam rested at night at the mouth of the pass, and the day had not yet fully dawned when the enemy tribe arrived in the passage of Ḥunayn. When a major part of the Muslim army was still in the pass, arrows were showered upon them, and a group of the enemy attacked them under the protection of the archers.

This sudden attack terrified the Muslims so much that they began to flee despite the command of the Noble Prophet (ṣ) to stay. This created more disorder and disruption among them than even the enemy.

The Prophet (ṣ) said loudly, "O supporters of Allah (swt) and His Prophet! I am the servant of Allah (swt) and His Prophet." He then turned his mule toward the battlefield, which was occupied by the enemies killing the Muslims. A group of self-sacrificing people, like Imām ʿAlī (ʿa), ʿAbbās, Faḍl ibn ʿAbbās, ʿUsāmah, and Abū Sufyān ibn Ḥārith, proceeded along with him.

A famous warrior by the name of Abū Jundal came out from the enemy side to fight against Imām ʿAlī (ʿa) and soon lay dead. Imām ʿAlī (ʿa) then actively attacked the army and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him.

Meanwhile, the Prophet (ṣ) had asked his uncle ʿAbbās to call back those who had fled. ʿAbbās called out, "O Anṣār who helped the Prophet! O you who took the oath of allegiance to the Prophet under the Tree of Paradise! Where are you going? The Prophet is here!"

Imām ʿAlī's success and the words of ʿAbbās reached the ears of the Muslims and stimulated their religious **fervor**. All of them responded immediately by saying, "Labbayk! Labbayk (Here I am! Here I am!)" and returned toward the Prophet (ṣ).

With regret and remorse for having fled, they reorganized their rows. In line with the orders of the Prophet (ṣ) and also to make up for their shameful actions, the Muslims launched a general attack, forcing the enemies to retreat or flee.

In this battle, the Muslims had many casualties, but they eventually won, and the enemies fled, leaving behind 6,000 captives, 24,000 camels, 40,000 sheep, and 4,000 waqīh of silver (one waqīh is approximately 213 g). The Prophet (ṣ) ordered that all the men and war booty should be taken to Jiʿrānah. He also appointed some men to keep watch and ordered that the all the booty should remain there until he returned from Ṭāʾif.

The Battle of Ṭāʾif

Ṭāʾif is one of the fertile towns of the Ḥijāz. It is situated in the southeast of Mecca.

This town was inhabited by the tribe of Thaqīf, who were one of the most powerful and popular tribes of the Arabs. The Arabs of the Thaqīf tribe were amongst those people who fought against the Muslims in the Battle of Ḥunayn. After their defeat, they took refuge in their own town, which possessed strong, elevated forts.

In order to complete the victory, the Prophet (ṣ) ordered that the fugitives of the Battle of Ḥunayn be caught. The Prophet (ṣ) himself proceeded to Ṭāʾif, along with the remaining army, and on his way, destroyed the Fort of Ṭāʾif, so that there was no place for the enemies to safely hide.

The Fort of Ṭāʾif was situated at a great height and had very strong walls, and its towers fully controlled the outside area. The army of Islam proceeded to besiege the fort, but before they could completely encircle it, the enemy showered them with arrows and killed some of them on the spot.

The Prophet (ṣ) ordered the army to retreat and transfer its encampment to a point beyond the reach of the enemy arrows. One of the Prophet's military planners, Salmān al-Muḥammadī (al-Fārisī), suggested stoning the enemy fort with catapults. The Muslim officers created a catapult and stoned the towers and the interior of the fort for about 20 days. However, the enemies, too, continued to shoot arrows and thereby inflicted injuries on the soldiers of Islam.

The Prophet (ṣ) used all physical and moral military devices in this battle, but the conquest of the fort needed further activities and patience, whereas the conditions prevailing at the time, the prolongation of war, and the resources of the army of Islam, did not permit further stay in Ṭāʾif.

Firstly, during the period of this siege, 13 people had been killed. Furthermore, other people had also been killed due to the deceitful enemy attack at Ḥunayn. Consequently, there appeared a lack of discipline and morale in the Muslim army.

Secondly, the month of Shawwāl was ending, and the month of Dhul Qaʿdah was approaching, during which warfare was forbidden amongst the Arabs, and Islam later confirmed this tradition as well. In order to safeguard this tradition, it was necessary that the siege be raised as early as possible so that the Arab tribe of Thaqīf would not be able to charge the Prophet (ṣ) with the violation of the good tradition.

Moreover, the Ḥajj season was near, and the supervision of Ḥajj ceremonies was the responsibility of the Muslims. A very large number of people came to Mecca from all parts of Arabia to participate in the Ḥajj ceremonies, and it was the best occasion to propagate Islam and acquaint people with its realities. It was necessary for the Prophet (ṣ) to take full advantage of this opportunity, which had become available to him for the first time, and to think of much more important matters as compared to the conquest of an outlying fort.

Keeping all these matters in view, the Prophet (ṣ) raised the siege of Ṭāʾif and proceeded to Jiʿrānah with his soldiers. There, he distributed the booty of the Battle of Ḥunayn. While the Noble Prophet (ṣ) was still in Jiʿrānah, the Banū Hawāzin, who had surrendered to the Muslims, approached him. They requested the release of their relatives. The Noble Prophet (ṣ) released all the prisoners in his possession as well as those of other members of the Banū Hāshim. All Muslims then did the same, and as such, about 6,000 prisoners were released.

VOCABULARY:

Subdue: bring under control

Envoy: a messenger or representative, especially one on a diplomatic mission

Obstruct: block or get in the way of

Dispatch: send off to a destination or for a purpose

Fervor: intense passion

Activity 3.3a: Review of 8th Year AH

Circle the correct choice:

1. The Battle of Muʾtah took place because
   a. Ḥārith ibn ʿUmayr al-Azadī wanted to fight
   b. Jaʿfar ibn Abū Ṭālib did not like Shuraḥbīl
   c. The Noble Prophet (ṣ) decided to punish Shuraḥbīl
   d. All of the above
2. The instructions that the Noble Prophet (ṣ) gave to his army that showed the Prophet's vision was:
   a. Not to interfere with the religious figures who were worshipping in their monasteries
   b. Not to attack women, children, or the elderly
   c. Not to destroy buildings or cut down trees
   d. All of the above
3. In the battle of Ḥunayn, the Muslims were nearly defeated because:
   a. They started to flee
   b. They were extremely poor fighters
   c. The enemy had a much larger army
   d. None of the above
4. The enemy used the strategy of:
   a. Using expert fighters
   b. Using an army larger in number than the Muslim army
   c. A surprise attack on the army of Islam
   d. Blocking all the routes
5. The person who saved the day for the Muslims by being successful in the battlefield, thus building the confidence of the Muslims was:
   a. Ḥamzah
   b. Imām ʿAlī (ʿa)
   c. Bilāl
   d. Abū Sufyān ibn Ḥārith

6. The person who called out to the fleeing Muslims to come back was:
   a. Faḍl ibn ʿAbbās
   b. ʿUsāmah
   c. Abū Sufyān ibn Ḥārith
   d. Prophet Muḥammad's uncle ʿAbbās

7. It was difficult to conquer the Fort of Ṭāʾif because:
   a. The towers were too high
   b. The towers fully controlled the outside area
   c. The Muslim army was too small
   d. The enemy had more weapons

8. Warfare was traditionally forbidden in the month of _____, and the Prophet (ṣ) wanted to honor this tradition.
   a. Jumādā al-Ūlā
   b. Jumādā al-Ākhirah
   c. Shawwāl
   d. Dhul Qaʿdah

9. Some reasons why the war at Ṭāʾif could not be prolonged were:
   a. Ḥajj season was approaching
   b. The Muslim army had already lost a number of men
   c. Dhul Qaʿdah was over
   d. Both a and b

Fill in the blanks:

10. In 6 AH, the treaty of Ḥudaybiyyah had been signed by the chiefs of the _____ of Mecca and the Noble Prophet (ṣ).

11. An important part of this treaty said that there would be no fighting between the two parties or their _____.

12. The Quraysh, however, encouraged a tribe to launch an unexpected attack on another tribe (the Banū Khuzāʿah), who were allies of the _____ and under their protection.

13. The Noble Prophet (ṣ) decided to use this opportunity to bring _____ under the control of Islam once and for all.

14. According to this plan, the Noble Prophet (ṣ) gathered together the Muslim army on the 10th of Shahr Ramaḍān in the year _____.

15. _____ went to investigate the presence of the Muslims outside Mecca. ʿAbbās protected him from the swords of the Muslims and guided him to the Noble Prophet's tent.

16. The Noble Prophet (ṣ) then entered the city of _____.

17. After performing ṭawāf of the Kaʿbah, he broke the _____ in there with the help of Imām ʿAlī (ʿa).

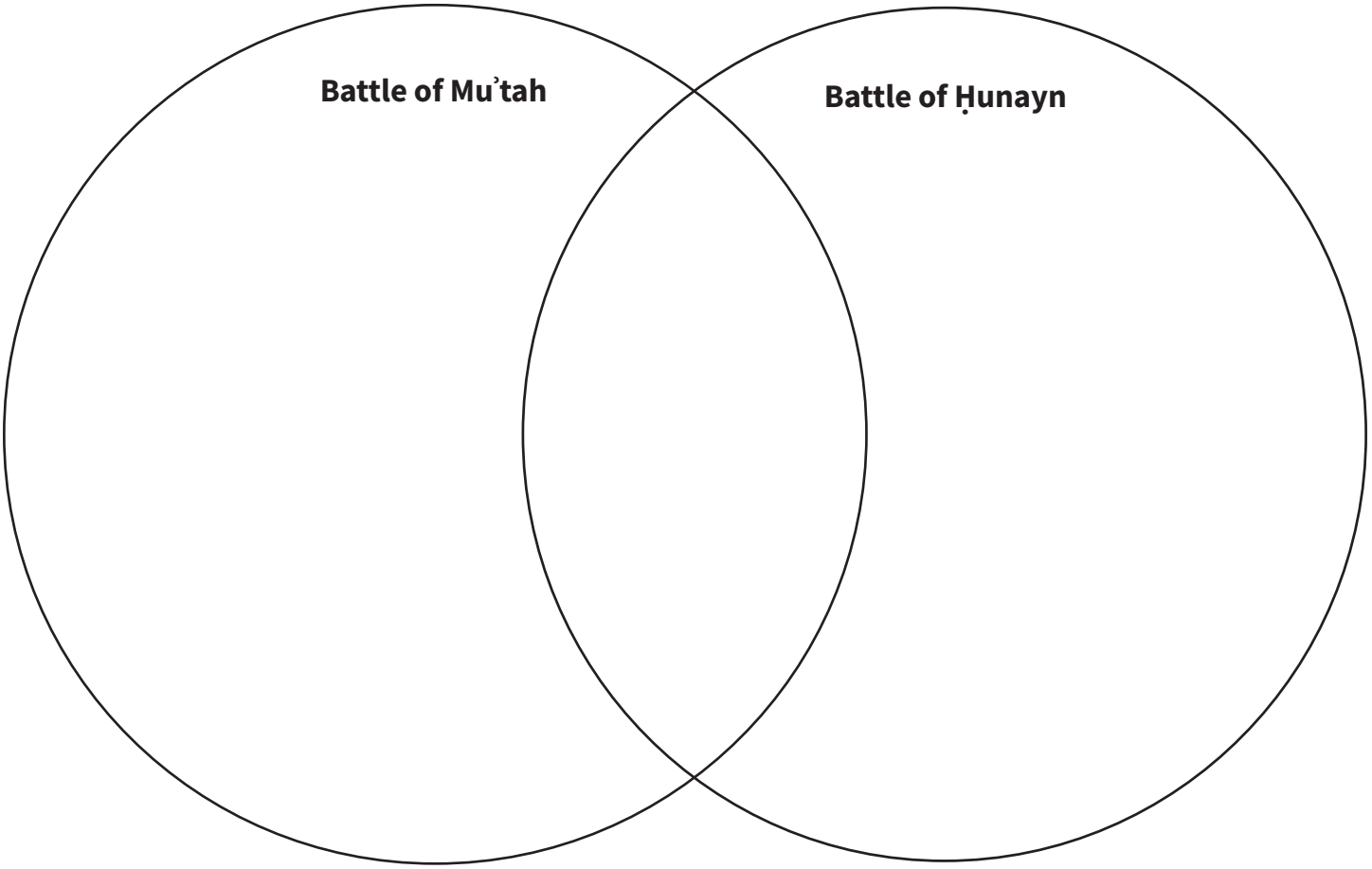
18. The Noble Prophet (ṣ) asked _____ to recite the adhān.

19. The Qurʾān says, "(O Muḥammad) Allah (swt), who has commanded you to follow the guidance of the Qurʾān, will certainly return you victoriously to your place of _____." (28:85)

Activity 3.3b: Comparison of Battles

8TH YEAR AH

Compare and contrast the Battle of Muʾtah and the Battle of Ḥunayn by completing the venn diagram. Things that are similar about both battles should go in the overlapped part of the two circles, whereas things unique to each battle should go in their respective circles.



CHAPTER 4:

9TH-10TH YEARS AH

Lesson 4.1: 9th Year AH

The Battle of Tabūk

On the road leading from Medina to Damascus in the border area of Syria, there was a strong fort called Tabūk. In those times, Syria was one of the colonies of the Eastern Roman Empire. Its capital was Constantinople. The people living near the border were the followers of Christianity.

The rapid expansion of Islam in the Arabian Peninsula and the brilliant conquests by the Muslims in Ḥijāz were being noticed in areas beyond Ḥijāz. This was making their enemies tremble and think of ways to end this tide.

Due to the fall of the Meccan government, the adoption of Islam by the prominent chiefs of Ḥijāz, and the bravery and sacrifices of the Muslim warriors, the Roman emperor felt his empire was in grave danger. He was afraid of the increase in Islamic military and political power. So, he decided to launch a surprise attack on the Muslims with the help of a well-equipped army.

When news about the encampment of the Roman soldiers at the Syrian border reached the Prophet (ṣ), he found no alternative except to reply to the aggressors with a big army. He knew he needed to protect the religion that was about to spread throughout the world.

Inviting Warriors and Procuring Expenses of War

The Prophet (ṣ) was aware of the capability and experience of the enemy and was sure that victory in this battle depended on a big army. Therefore, he sent men to Mecca, as well as to the areas adjoining Medina, to invite Muslims to fight in the path of Allah (swt). They also asked righteous Muslims to help fund the war by paying zakāt.

Soon after the Prophet's proclamation, 30,000 people declared their readiness to participate in the battle and gathered in the camping ground of Medina (Thanīyat ul-Wadāʿ).

Imām ʿAlī (ʿa) was the Prophet's standard-bearer in all Islamic battles, except in the Battle of Tabūk. He stayed behind in Medina and did not participate in jihād under the orders of the Prophet (ṣ) himself, who knew that some people from amongst the Quraysh were searching for an opportunity to overthrow the newly established Islamic government in his absence.

The Muslim Army Arrives in Tabūk

When the Muslim army arrived in the area of Tabūk, there was no trace of the Roman army. Apparently, the commanders of the Roman army became aware of the numerical strength of the Muslim soldiers and their bravery and **unparalleled** self-sacrifices, so they called back their armies. By doing so, they tried to deny that they had gathered forces against the Muslims. They wanted to give the impression that they had never thought of launching an attack and that any such report was mere gossip.

At this point, the Prophet (ṣ) assembled his **esteemed** officers, and acting on the Islamic practice of consultation, asked for their advice as to whether they should advance into the territory of the enemy or return to Medina.

It was decided that the army of Islam, which had suffered many hardships while performing the journey to Tabūk, should return to Medina to renew its strength. Furthermore, by performing this journey, the Muslims had already achieved their major aim, which was to scatter the Roman army. The Romans did not think of launching an attack for a very long time after that. During that period, Arabia was well-secured from the northern side.

The members of the council also added, "If you have been ordered by the Almighty Allah (swt) to advance, you should give orders, and we will also follow you." The Prophet (ṣ) said, "No order from Allah (swt) has been received, and if any such order had been received from Him, I would not have consulted you. Therefore, based on everyone's advice, I have decided to return to Medina from this very point."

The rulers who inhabited the frontier areas of Syria and Ḥijāz were all Christians, and it was possible that the Roman army might utilize these local powers one day and attack Ḥijāz with their assistance. Therefore, before returning, the Prophet (ṣ) formed non-aggression treaties with them in order to establish better security for the Muslims. Tabūk was the last Islamic campaign in which the Prophet (ṣ) took part. After that, he did not participate in any battle.

CRITICAL THINKING: Why did the Prophet (ṣ) seek advice from others? Why didn't he just ask Allah (swt) directly? What lesson can we learn from this?

The Hypocrites Plot against the Noble Prophet (ṣ)

On the route back to Medina, 12 hypocrites decided to scare the camel of the Prophet (ṣ) from the top of a defile, a steep-sided, narrow passage, situated between Medina and Syria, in order to make him fall into the valley. The Prophet (ṣ) went above the **defile** while Ḥudhayfah was driving his camel, and ʿAmmār was holding its bridle. When he turned back his head, he saw in the moonlit night that some mounted people were pursuing him. To avoid recognition, they had covered their faces and were talking in very low voices. The Prophet (ṣ) became angry and challenged them. He also ordered Ḥudhayfah to turn away their camels with his stick.

The call of the Prophet (ṣ) scared them, and they realized that he had become aware of their plot. They, therefore, immediately went back the way they had come and joined other soldiers.

Ḥudhayfah recognized these men from the their camels' features and said to the Prophet (ṣ), "I can tell you who they are so that you may punish them." However, the Prophet (ṣ) kindly instructed him not to **divulge** their secret because it was possible that they might repent. He also added, "If I punish them, the non-Muslims will say that now that Muḥammad has achieved power, he has made a victim of his own companions."

The Event of Masjid aḍ-Ḍirār

In the Arabian Peninsula, Medina and Najarān were considered to be two extensive areas, and some Arabs belonging to the tribes of Aws and Khazraj had accepted Judaism and Christianity.

Abū ʿĀmir, the son of Ḥanẓalah, the well-known martyr of the Battle of Uḥud, had also become very much inclined toward Christianity and had become a monk. When Islam dawned in Medina and many of the religious minorities converted to Islam, Abū ʿĀmir was upset and began cooperating earnestly with the hypocrites of the Aws and Khazraj.

The Prophet (ṣ) became aware of his activities and wanted to arrest him, but he ran away from Medina to Mecca and then to Ṭāʾif, and after the fall of Ṭāʾif, to Syria. From there, he began helping the spying network of the hypocrites.

In one of his letters, Abū ʿĀmir wrote to his friends:

> *Construct a masjid in the village of Qubāʾ opposite the masjid of the Muslims. Assemble there at the time of prayers, and on the* **pretext** *of offering prayers, discuss plans against Islam and the Muslims.*

Abū ʿĀmir knew that the Prophet (ṣ) would not permit the hypocrites to build a center for themselves under any circumstances, unless they created a meeting place for themselves under the **guise** of a masjid.

When the Prophet (ṣ) was heading toward Tabūk, the representatives of the hypocrites came to him and requested permission to construct a masjid in their own area because during dark or rainy nights, their old men and sick people had difficulty making the long distance from their houses to Masjid al-Qubāʾ. The Prophet (ṣ) did not give them any reply and postponed his final decision until after his return from the intended journeys.

The hypocrites selected a place in the absence of the Prophet (ṣ) and completed the construction of their "masjid" as quickly as possible, giving it the name of a masjid. On the day the Prophet (ṣ) returned to Medina, they requested him to perform the opening ceremony by offering a few rakaʿāt of prayers there. In the meantime, Angel Jabrāʾīl came and informed the Prophet (ṣ) about their plans and called the building Masjid aḍ-Ḍirār, as it had been constructed to create differences amongst the Muslims. The Prophet (ṣ) ordered Masjid aḍ-Ḍirār to be **razed** to the ground, its beams to be burned, and for it to be used as a dumping ground. Just like that, Masjid aḍ-Ḍirār was destroyed.

The destruction of Masjid aḍ-Ḍirār was a serious blow to the hypocrites, and thereafter, their group broke up. ʿAbdullāh ibn Ubayy, their sole supporter, also died two months after the Battle of Tabūk.

The Prophet (ṣ) Mourns for His Son

Another notable event in 9 AH was the death of Ibrāhīm, the son of the Noble Prophet (ṣ).

In 6 AH, the Prophet (ṣ) married Māriyah, a slave from Egypt, who gave birth to their son Ibrāhīm, whom he loved very much. However, to his great sorrow, Ibrāhīm passed away after 18 months. The Prophet (ṣ) had gone out of the house on some business when he came to know about the critical condition of his child. He returned home, took the child from his mother's lap, and comforted him by reciting beautiful poetry until he passed.

The Prophet (ṣ) kissed his son and said goodbye with a very sad face and a heavy heart, but at the same time, with full submission to the will of Allah (swt).

The Prophet (ṣ) used to say, "Be gentle to your children and treat them kindly." Furthermore, kindness and love for children was one of his most pleasing attributes.

The mourning of the Prophet (ṣ) and his expression of feelings of grief was a sign of his kind nature. He also did not say anything against the pleasure of Allah (swt), which was a sign of his faith and submission to the Divine will.

Mubāhalah with the People of Najarān

Another important event in 9 AH was the event of Mubāhalah. The Noble Prophet (ṣ) had sent letters to the heads of different countries inviting them to Islam. One letter was addressed to Bishop Ḥārith of Najarān. The people of Najarān were Christians. As a result of the letter sent by the Noble Prophet (ṣ), a group of religious scholars from Najarān arrived in Medina. They started a discussion and continued to argue with Prophet Muḥammad (ṣ) about their belief in Jesus being the son of God.

Then, the following verse of the Noble Qurʾān was revealed:

And whoever argues with you in this matter after what has come to you of knowledge, then say, 'Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) to invoke the curse of Allah upon the liars.(3:61)

The Noble Prophet (ṣ) produced this verse before the Christians and declared the challenge of "mubāhalah," which means to curse or pray against one another. The Christians accepted the challenge.

The two parties agreed that the contest would take place the next day in the open desert outside the city of Medina.

The Christian leader knew that a mubāhalah was a question of life and death for both sides, including their family members. He told his people that if the Noble Prophet (ṣ) had the slightest doubt in the message of Islam, he would not have given the challenge of a mubāhalah to the Christians. If he had the slightest fear of the curse affecting him and his family, he would not consider coming out with them to face the Christians. Hence, he advised his men:

"Tomorrow, if Muḥammad comes out of his house with only his family members, then you should never agree to a mubāhalah. But if he brings his companions, then you do not need to fear at all."

The next day, in obedience to the Verse of Mubāhalah sent by Allah (swt), the Noble Prophet (ṣ) brought:

- His sons: Imāms Ḥasan and Ḥusayn (ʿa)
- His women: Sayyidah Fāṭimah (ʿa)
- His self: Imām ʿAlī (ʿa)

Upon seeing the beautiful and shining faces of the Ahlul Bayt (ʿa) in front of them, the Christians became spellbound. Their hearts trembled, and they began to shake. Their leader asked someone, "Who are these people who have come with Muḥammad?"

The man told him the names and their relationship with the Noble Prophet (ṣ). The leader could hold his patience no longer and cried out, "By God, I am seeing such faces that if they were to pray to God to move the

mountain, God Almighty would move the mountain for them. O people of Najarān, if you go forward with this contest against Muḥammad, then I warn you that all of you will be destroyed, and not a single soul will remain on this earth. I feel it is better to surrender to them."

When the Christians backed away from the mubāhalah, the Noble Prophet (ṣ) gave them two choices: either accept Islam or agree to come to terms.

The Christians would not agree to accept Islam, and therefore, a treaty was signed whereby they agreed to pay the Islamic government certain goods each year.

VOCABULARY

Unparalleled: having no equal, exceptional

Esteemed: respected and admired

Defile: a narrow pass between mountains

Divulge: make known (private or secretive information)

Pretext: a fake reason given to justify an action

Guise: an outer appearance used to hide something

Raze: completely destroy

Activity 4.1: Review of 9th Year AH

Answer the following questions in complete sentences, using your own words.

1. Why did the Prophet (ṣ) decide to take his army to battle in Tabūk?

2. Why was a big army needed? How did the Prophet (ṣ) get it?

3. Why did Imām ʿAlī (ʿa) stay behind?

4. What happened when the Islamic army reached its destination?

5. Prophet Muḥammad (ṣ) was visibly grieved at the loss of his son but did not complain because...

6. Who were the people who came with Prophet Muḥammad (ṣ) to mubāhalah?

7. What did the leader of the Christians say when he saw the people that came with the Prophet (ṣ) for the mubāhalah?

8. Did the mubāhalah take place? Why or why not?

Multiple Choice:

9. _____ was the only child the Prophet (ṣ) had left.
   a. Fāṭimah (ʿa)
   b. Ibrāhīm
   c. Khadījah
   d. Māriyah

10. What does the word mubāhalah mean?
   a. Curse or pray against one another
   b. Challenge between two men
   c. Eid for the non-believers
   d. The person who is right wins in the end

Fill in the blanks:

11. In accordance with _____, the Prophet (ṣ) decided to return to Medina.

12. The Prophet's wise action to ensure _____ for Muslims was to sign non-aggression pacts with many neighboring areas.

13. The hypocrites created a plot to make the Prophet (ṣ) fall in the valley on the route between _____ and _____.

14. _____ was constructed while the Prophet (ṣ) was in Tabūk.

15. The Prophet (ṣ) ordered Masjid aḍ-Ḍirār to be _____ because it was a meeting place made to create _____ between Muslims.

destroyed	Masjid aḍ-Ḍirār	Syria	differences
security	Medina	his army's advice	

Lesson 4.2: 10th Year AH

Imām ʿAlī (ʿa) Sent to Yemen

During Ḥajj season of the 9th year AH, Imām ʿAlī (ʿa) read a stern **proclamation** in Minā on behalf of the Prophet (ṣ), which states that Allah (swt) and His Prophet (ṣ) disassociate themselves from the idolaters and they should decide within a period of four months either to embrace Islam and give up idol-worship or to get ready for total war. This official declaration had a very deep and quick effect. The tribes of different regions of Arabia sent their representatives to the headquarters of Islam (Medina). Before four months could pass, the entire region of Ḥijāz came under the banner of Islam, including Bahrain and Yemen.

The Prophet (ṣ) sent Imām ʿAlī (ʿa) to Yemen so that Islam might spread there under his continuous teachings, logical arguments, strength, unparalleled bravery, and moral heroism.

He called Imām ʿAlī (ʿa) and said to him, "O ʿAlī! I am sending you to Yemen so that you may invite its inhabitants to Islam and inform them about the command of Allah (swt), as well as about which things are lawful and unlawful. At the time of your return to Medina, you should collect zakāt from the people of Najarān, as well as the taxes they are liable to pay, and deposit them in the public treasury.

Addressing all Muslims, the Prophet (ṣ) said to Imām ʿAlī (ʿa), "O ʿAlī! Do not quarrel with anyone, and try to guide the people to the right path with logic and good behavior. By Allah (swt), if Allah (swt) guides someone to the right path through you, it is much better than that on which the sun shines."

Again, to teach all the listeners, the Prophet (ṣ) made four recommendations to Imām ʿAlī(ʿa):

1. Make prayer and glorification of Allah (swt) your profession, because prayer is usually accepted.
2. Be thankful to Allah (swt) in all circumstances, because thankfulness increases blessings.
3. If you conclude an agreement with an individual or a group of people, honor it.
4. Do not cheat others, because the deceit of the evil-doers returns to themselves.

The Prophet (ṣ) also wrote and gave the Imām (ʿa) a letter addressed to the people of Yemen, inviting them to Islam, and directed him to read it to them.

During his stay in Yemen, Imām ʿAlī (ʿa) passed many judgments, most of which are recorded in the books of history. Barāʾ ibn ʿĀzib was Imām ʿAlī's attendant in Yemen. He says that when Imām ʿAlī (ʿa) reached the border of Yemen, he arranged the ranks of the Muslim soldiers who were already stationed there under the command of Khālid ibn Walīd and offered the morning prayers in congregation. Then, he invited the tribe of Ḥamdān, which was one of the biggest tribes of Yemen, to hear the message of the Prophet (ṣ). First, he praised Allah (swt). Then, he read out the Prophet's message to them. The **grandeur** of the meeting, the sweetness of the narration, and the greatness of the words of the Prophet (ṣ) impressed the people of the Ḥamdān tribe so much that they embraced Islam within a day. Imām ʿAlī (ʿa) informed the Prophet (ṣ) about these developments. The Prophet (ṣ) was greatly pleased to learn the good news. He thanked Allah (swt) and said, "May the tribe of Ḥamdān be blessed."

Due to the conversion of the Ḥamdān tribe to

Islam, other people of Yemen started embracing Islam gradually.

The Event of Ghadīr

In the 10th year AH, the Noble Prophet (ṣ) completed Ḥajj with a large group of Muslims. When the Ḥajj ceremonies were over, the Noble Prophet (ṣ) departed from Mecca for Medina on the 14th of Dhul Ḥijjah. On the way back, Angel Jabrāʾīl revealed the following verse to him:

"O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people." (5:67)

In obedience to this very important command, the Noble Prophet (ṣ) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilāl, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place that was known as Ghadīr Khumm (The pond of Khumm). It was noon time and very hot. The Noble Prophet (ṣ) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is mentioned below:

*"I have been commanded by Allah (swt) to tell you that I will soon be taken away from amongst you. O People! I am leaving behind two valuable **legacies**, the Book of Allah (swt) and my progeny: the Ahlul Bayt (ʿa). They shall never separate from one another until they reach me in Heaven at the Fountain of Kawthar."*

Then, the Noble Prophet (ṣ) bent down and lifted up Imām ʿAlī (ʿa) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, *"Whomever I am master (mawlā) of, this ʿAlī is also his master."*

After announcing this thrice, he got down from the pulpit. At this time, Angel Jabrāʾīl descended with the following verse:

"On this day, I have perfected your religion for you and completed My favor to you, and have chosen for you the religion Islam." (5:3)

The Noble Prophet (ṣ) thanked Allah (swt) for his favors and then asked Imām ʿAlī (ʿa) to sit in a tent so that people could shake hands with him and give him allegiance.

The detailed events of this day are recorded in most Islamic history books, by both Shīʿah and non-Shīʿah historians. Although there can be no doubt that Imām ʿAlī (ʿa) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Noble Prophet (ṣ).

The day of Ghadīr is one of the most important days in our history, and the Shīʿah throughout the world joyfully celebrate Eidul Ghadīr on the 18th of Dhul Ḥijjah every year.

VOCABULARY

Proclamation: a public or official announcement

Grandeur: splendor and impressiveness

Legacy: a thing handed down by someone

Activity 4.2: Review of 10th Year AH

1. What had a deep effect on the areas of the entire Ḥijāz during the Ḥajj season of the 9th AH?
   a. Imām ʿAlī's proclamation to accept Islam in the next four months or prepare for a war
   b. The Prophet's decision to send Imām ʿAlī (ʿa) to Yemen
   c. The wars won by the army of Islam
   d. None of the above

2. Why did the Prophet (ṣ) send Imām ʿAlī (ʿa) to Yemen?
   a. To spread Islam with his wisdom and bravery
   b. To see if the people of Yemen were nice
   c. To find out more about the people of Yemen
   d. For a vacation

3. Why did the Prophet (ṣ) give Imām ʿAlī (ʿa) recommendations when Imām ʿAlī (ʿa) probably already knew these?
   a. He wanted to remind Imām ʿAlī (ʿa) just in case he forgot
   b. Imām ʿAlī (ʿa) already knew everything, but Prophet Muḥammad (ṣ) wanted to educate everyone else present
   c. He didn't think Imām ʿAlī (ʿa) already knew.
   d. None of the above

4. What did Imām ʿAlī (ʿa) do when he reached the borders of Yemen?
   a. He arranged the ranks of soldiers who were already there, and together, they offered congregational prayers
   b. He invited the greatest tribe of Yemen, the Ḥamdān tribe to listen to the Prophet's message
   c. First a then b
   d. First b then a

5. What impressed the people so much that they became Muslims?
   a. The sweetness of the narration
   b. The grandeur of the meeting
   c. The greatness of the words
   d. All of the above

Man kuntu mawlā, fa hādhā ʿAlīyyun mawlā

1. Who said this?

2. Who commanded him to say this?

3. Who brought down this message?

4. The Noble Prophet (ṣ) was returning to the city of _____.

5. What important event were they returning from?

6. Where did they all meet for this important message?

7. The meaning of the above message is “Whomever I am his master (mawlā) of, then _____ is also his master.”

8. This event is celebrated as Eidul _____ on the 18th of the month of _____.

Lesson 4.3: Death of the Prophet (ṣ)

The Noble Prophet (ṣ) returned from the farewell Ḥajj at the end of the month of Dhul Ḥijjah 10 AH. After the month of Muḥarram, he fell ill at the beginning of Ṣafar 11 AH.

When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could **dictate** a will for the guidance of the people.

ʿUmar, who at once realized that his plans would not succeed if the Noble Prophet (ṣ) left a written document, protested by saying that the Noble Prophet (ṣ) was **hallucinating** due to the fever and did not know what he was saying. He stated that the Noble Qurʾān was enough for them and that there was no need for a will. Other companions disagreed, and there was a loud commotion as they argued. As the voices grew louder, the Noble Prophet (ṣ) felt disturbed and indicated that all of them should leave. It is important for us to realize that this one action by ʿUmar caused an **eternal** division between the Muslims and conflicts between sects over the centuries.

As the life of the Noble Prophet (ṣ) slipped away, his dear family was around him all the time. Sayyidah Fāṭimah (ʿa) could not bear the thought of losing her beloved father, and tears fell continuously from her eyes. The Noble Prophet (ṣ) gently asked her not to weep and then whispered something in her ear that made her smile. When Ayesha later asked about this, Sayyidah Fāṭimah (ʿa) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Noble Prophet (ṣ) said his farewell to his companions and kept on reminding them to follow the Noble Qurʾān and not to abandon the Ahlul Bayt (ʿa), who would guide them on the right path. He then called his grandsons and hugged them warmly. He kissed Imām Ḥasan (ʿa) on the mouth and Imām Ḥusayn (ʿa) on the neck. When asked the reason for this, he said one would be given poison while the other would be beheaded at the neck.

As the condition of the Prophet (ṣ) worsened, the whole of Medina was **immersed** in grief, sorrowful at the thought of losing the beloved Prophet of Allah (swt) (ṣ), who had taught them everything about the true path to salvation.

The Death and Burial of the Noble Prophet (ṣ)

During the final moments of his life, the Noble Prophet (ṣ) opened his eyes and asked for his brother, Imām ʿAlī (ʿa), to be called.

When Imām ʿAlī (ʿa) arrived, the Noble Prophet (ṣ) raised his cloak and took him under its cover. He then placed his head on the chest of Imām ʿAlī (ʿa) and talked to him for a long time.

In the last moments of his life, a knock was heard on the door. Sayyidah Fāṭimah (ʿa) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Sayyidah Fāṭimah (ʿa) told him again to come later. When the third knock came, tears welled up in Sayyidah Fāṭimah's eyes, but her father said to her, "O Fāṭimah, let him in. For it is none other than the Angel of Death. It is only in respect of your

presence that he is asking for permission to enter; otherwise, he waits for nobody when he comes to take away the soul."

Soon afterward, the signs of death began to appear on his face. The last sentence he spoke was, "No. With the divine companion." It appears that at the time of his last breath, Angel Jabrāʾīl gave him a choice to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the divine companion) to the next world.

It was Monday, the 28th of Ṣafar 11 AH, when the Noble Prophet (ṣ) passed away. He was 63 years old.

The sound of mourning rose from the house of the Noble Prophet (ṣ). Soon afterward, the news of his death spread throughout Medina, plunging everyone into sorrow. Imām ʿAlī (ʿa) bathed the sacred body of the Noble Prophet (ṣ) and put a **kafan** on him. He was the first person to offer the funeral prayers for the Noble Prophet (ṣ). Thereafter, the companions came in groups and offered prayers. This continued until noon of Tuesday. It was then decided to bury the Noble Prophet (ṣ) in the same house where he had passed away.

The great personality that had changed the future of humanity with his efforts and sacrifice was no more. The Noble Prophet (ṣ) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah (swt), practicing the religion himself and then asking others to follow him.

He had established the rights of people at a time when basic rights were being violated; he had spread justice when tyranny was the norm; he introduced equality at a time when discrimination was **rampant**; and he gave freedom to people when they were surrounded by injustice. He had faithfully carried out the great mission entrusted to him by Allah (swt). May Allah (swt) send His blessings on the Noble Prophet Muḥammad al-Muṣṭafā (ṣ) and his progeny.

VOCABULARY

Dictate: say or read aloud

Hallucinate: imagine things that are not actually happening

Eternal: lasting or existing forever

Immersed: involve oneself deeply in something

Kafan: a burial shroud used to cover a dead body

Rampant: spreading quickly

Activity 4.3: Review of Death of the Prophet (ṣ)

1. Why did the Prophet (ṣ) ask for a pen/paper and why wasn't it given to him?

2. What made Sayyidah Fāṭimah (ʿa) smile when her father spoke to her?

3. What two things did the Prophet (ṣ) ask the people not to leave after his death?

4. Whom did Prophet Muḥammad (ṣ) ask for and what did he do when that person came?

5. Why did the Angel of Death knock three times before entering?

Fill in the blanks:

6. The Prophet (ṣ) passed away on the _____ (date) of _____ (month) in the _____ year AH.

7. _____ bathed the Prophet (ṣ) and was the first one to offer his funeral prayers.

8. Prophet Muḥammad (ṣ) was buried in the same house that he had _____ away in.

9. Throughout his life, the Prophet (ṣ) had established the _____ of people; he introduced _____ when discrimination was rampant.

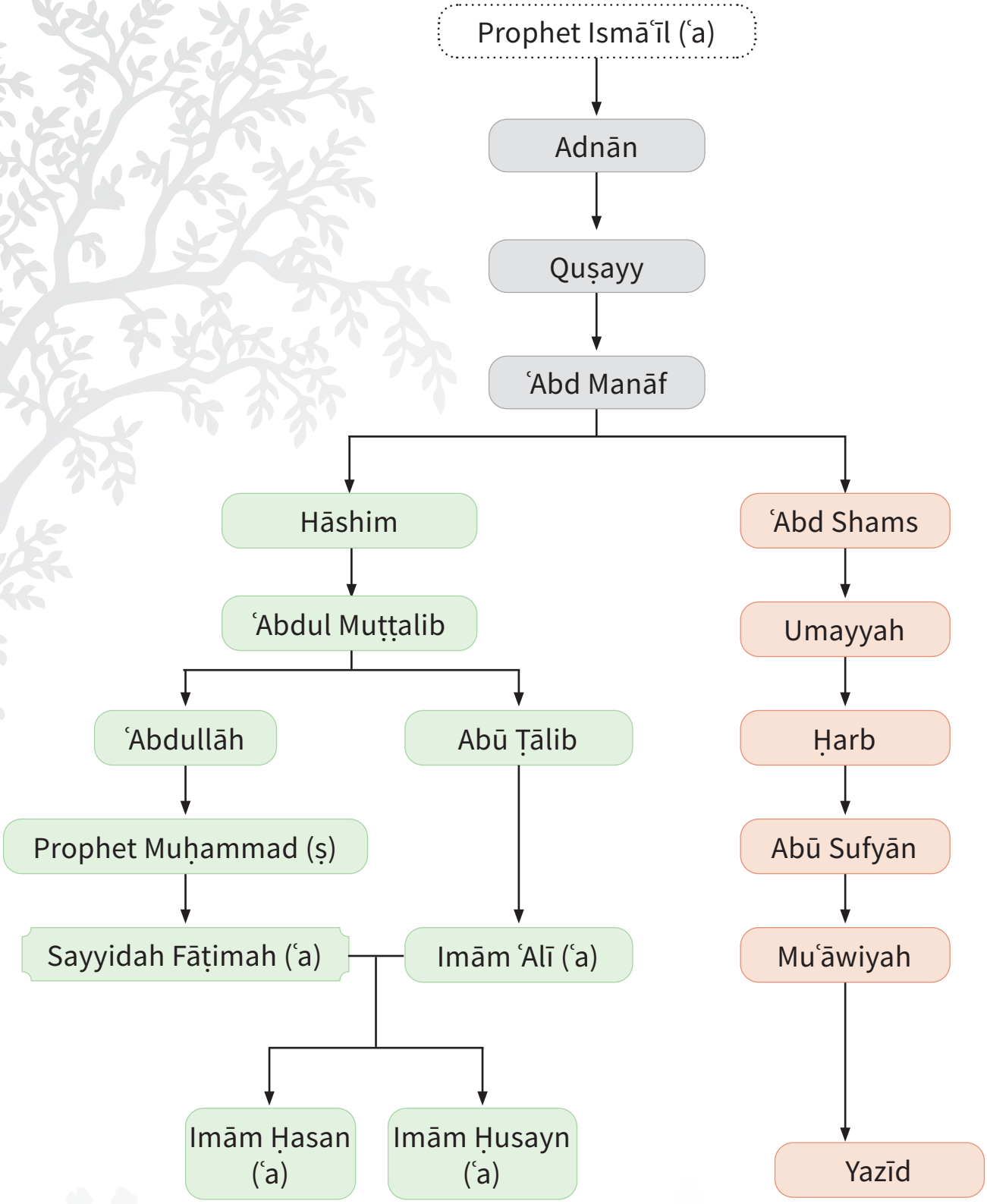
10. He gave _____ to the people oppressed by injustice; and he spread _____ when tyranny was the norm.

CHAPTER 5:

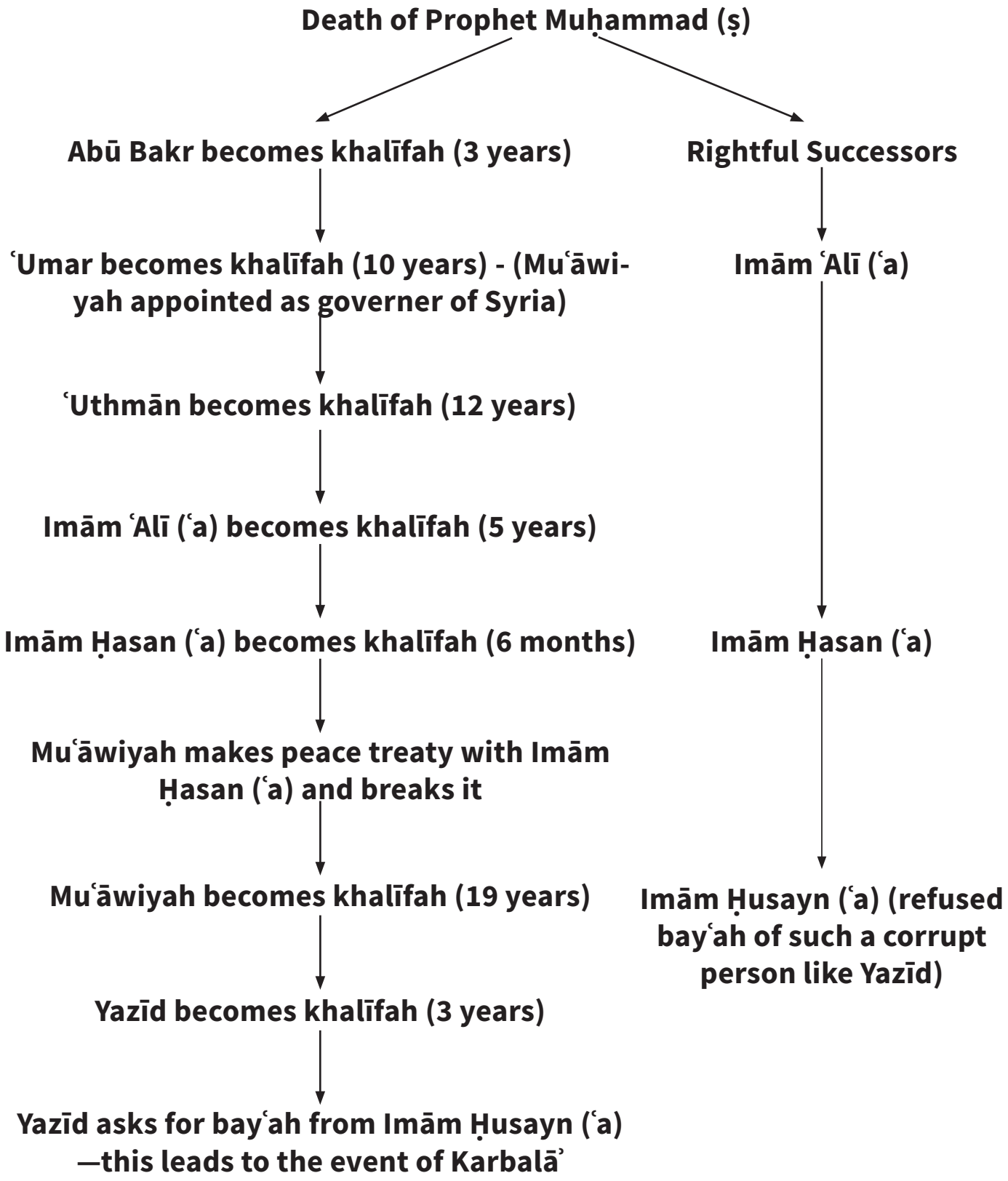
AFTER THE PROPHET'S DEATH

Lesson 5.1: Islam Before Karbalāʾ

Prophet Muḥammad's Family Tree



Events After the Death of Prophet Muḥammad (ṣ)


Death of Prophet Muḥammad (ṣ)
Abū Bakr becomes khalīfah (3 years)
Rightful Successors
ʿUmar becomes khalīfah (10 years) - (Muʿāwiyah appointed as governer of Syria)
Imām ʿAlī (ʿa)
ʿUthmān becomes khalīfah (12 years)
Imām ʿAlī (ʿa) becomes khalīfah (5 years)
Imām Ḥasan (ʿa) becomes khalīfah (6 months)
Imām Ḥasan (ʿa)
Muʿāwiyah makes peace treaty with Imām Ḥasan (ʿa) and breaks it
Muʿāwiyah becomes khalīfah (19 years)
Imām Ḥusayn (ʿa) (refused bayʿah of such a corrupt person like Yazīd)
Yazīd becomes khalīfah (3 years)
Yazīd asks for bayʿah from Imām Ḥusayn (ʿa) —this leads to the event of Karbalāʾ

Islam and Prophet Muḥammad (ṣ)

- The Prophet (ṣ) was a Hāshimī. He started preaching Islam publicly at age 40.
- Imām ʿAlī (ʿa) was the strongest supporter of the Prophet (ṣ) during his life and after.
- The Prophet's major opponent was Abū Sufyān.
- The Prophet (ṣ) had a major influence on Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa), who were 8 and 7 years old, respectively, at the time of the Prophet's death in 11 AH.

Islam During the Time of Imām ʿAlī (ʿa)

- After Abū Bakr's rule, Imām Ḥusayn (ʿa) was 10 years old.
- ʿUmar became the second khalīfah
- ʿUmar appointed Muʿāwiyah, the son of Abū Sufyān, as governor of Syria.
- When Muʿāwiyah became governor of Syria, Imām Ḥusayn (ʿa) was 20 years old.
- Imām ʿAlī (ʿa) was offered the caliphate with conditions after ʿUmar's death. He refused.
- ʿUthmān was the appointed as the third khalīfah.
- ʿUthmān and Muʿāwiyah caused a lot of problems.
- ʿUthmān's downfall. He asked for Imām ʿAlī's help. (Imām Ḥusayn (ʿa) was 32 years old)
- Imām ʿAlī (ʿa) was offered the khilāfah after ʿUthmān's death. He takes office in 35 AH with conditions: to rule in an Islamic way and that all the governors have to swear loyalty.
- Muʿāwiyah does not swear loyalty — starts spreading propaganda against him.
- Imām ʿAlī (ʿa) dies in 40 AH.
- Imām ʿAlī (ʿa) influences Imām Ḥusayn (ʿa) from ages 7 to 37 years as he:
  * Refuses to accept caliphate with conditions
  * Exhibits bravery in battles
  * Deals with friends and enemies
  * Carries out responsibilities for Islam

Islam during the time of Imām Ḥasan (ʿa)

- Imām Ḥasan (ʿa) is the next khalīfah.
- Muʿāwiyah & Ziyād continue to cause problems:
  * Spread propaganda
  * Send spies and informers to the Imām.
  * Rule by terror
  * Invade Iraq and surrounding areas

    * Introduce dancing and court jesters
    * Introduce taxation for his income
- Peace treaty between Imām Ḥasan (ʿa) and Muʿāwiyah: Imām (ʿa) feels that is the wise thing to do.
- Peace treaty content:
    * Muʿāwiyah to rule according to Islamic rule and Prophet's guidance
    * Muʿāwiyah gets no right to nominate his successor
    * All people of Islamic territories are to be protected
    * Lives, honor, properties of all Shīʿah are to be safeguarded
    * Muʿāwiyah not to harm, terrorize, or make any attempt to kill any of the Prophet's family
- Treaty not upheld by Muʿāwiyah.
- Imām Ḥasan (ʿa) poisoned to death in 50 AH; Imām Ḥusayn (ʿa) is 47 years old.

Before Karbalāʾ

- Muʿāwiyah wishes to nominate Yazīd, his son, as khalīfah.
- All people, including Muʿāwiyah's supporters, advise against this; Yazīd is known to be wicked, cruel, drunk, and immoral.
- Muʿāwiyah kills off all opposition and nominates Yazīd to be the next khalīfah, thus breaking the treaty made with Imām Ḥasan (ʿa).
- Muʿāwiyah dies in 60 AH — Imām Ḥusayn (ʿa) is 57 years old
- Yazīd is now in power, and his conduct is terrible.
- Yazīd wants to be the political and religious leader. From Syria, he asks for bayʿah (allegiance) from Imām Ḥusayn (ʿa) in Medina.
- Imām Ḥusayn (ʿa) refuses; he does not wish to cause bloodshed in Medina, so he takes his family and goes to Mecca.
- In Kūfah, people write to the Imām to come to Kūfah and be their leader.
- From Mecca, the Imām sends Muslim ibn ʿAqīl to Kūfah.
- Muslim arrives in Kūfah and writes to the Imām that there is a lot of support for him.
- Yazīd's spies in Kūfah report on Muslim's mission.
- Yazīd sends ʿUbaydullāh ibn Ziyād to Kūfah to kill Muslim and his supporters.
- ʿUbaydullāh becomes the governor of Kūfah and terrorizes anyone supporting Imām Ḥusayn (ʿa)
- Muslim ibn ʿAqīl is martyred on 9th Dhul Ḥijjah 60 AH.

Activity 5.1: Review of Islam Before Karbalāʾ

1. The major opponent of our Hāshimī Prophet (ṣ) during his life was:
   a. Ziyād
   b. Shimr
   c. Abū Sufyān
   d. Saddam Hussein

2. The rightful successor of Prophet Muḥammad (ṣ) was:
   a. Imām Ḥusayn (ʿa)
   b. Imām ʿAlī (ʿa)
   c. ʿUmar
   d. Abū Bakr

3. The three people after Prophet Muḥammad (ṣ) who became khalīfah against the will of our Prophet (ṣ) were:
   a. Muʿāwiyah, Ziyād, Yazīd
   b. Shimr, Ḥarmalah, Yazīd
   c. Abū Bakr, ʿUmar, ʿUthmān
   d. ʿUbaydullāh, Yazīd, Ziyād

4. Whom did ʿUmar appoint as governor of Syria?
   a. Yazīd
   b. Muʿāwiyah
   c. ʿUthmān
   d. None of the above

5. The conditions under which Imām ʿAlī (ʿa) agreed to become khalīfah were:
   a. He wanted to rule in the Islamic way
   b. He wanted to rule over only one country
   c. He wanted all governors to swear loyalty
   d. Both a and c

Short Answer Questions:

6. Why do you think Imām ʿAlī (ʿa) had refused the caliphate after ʿUmar's death?

7. How long was Imām ʿAlī (ʿa) khalīfah? Who was the next khalīfah?

8. What problems did Muʿāwiyah and Ziyād cause?

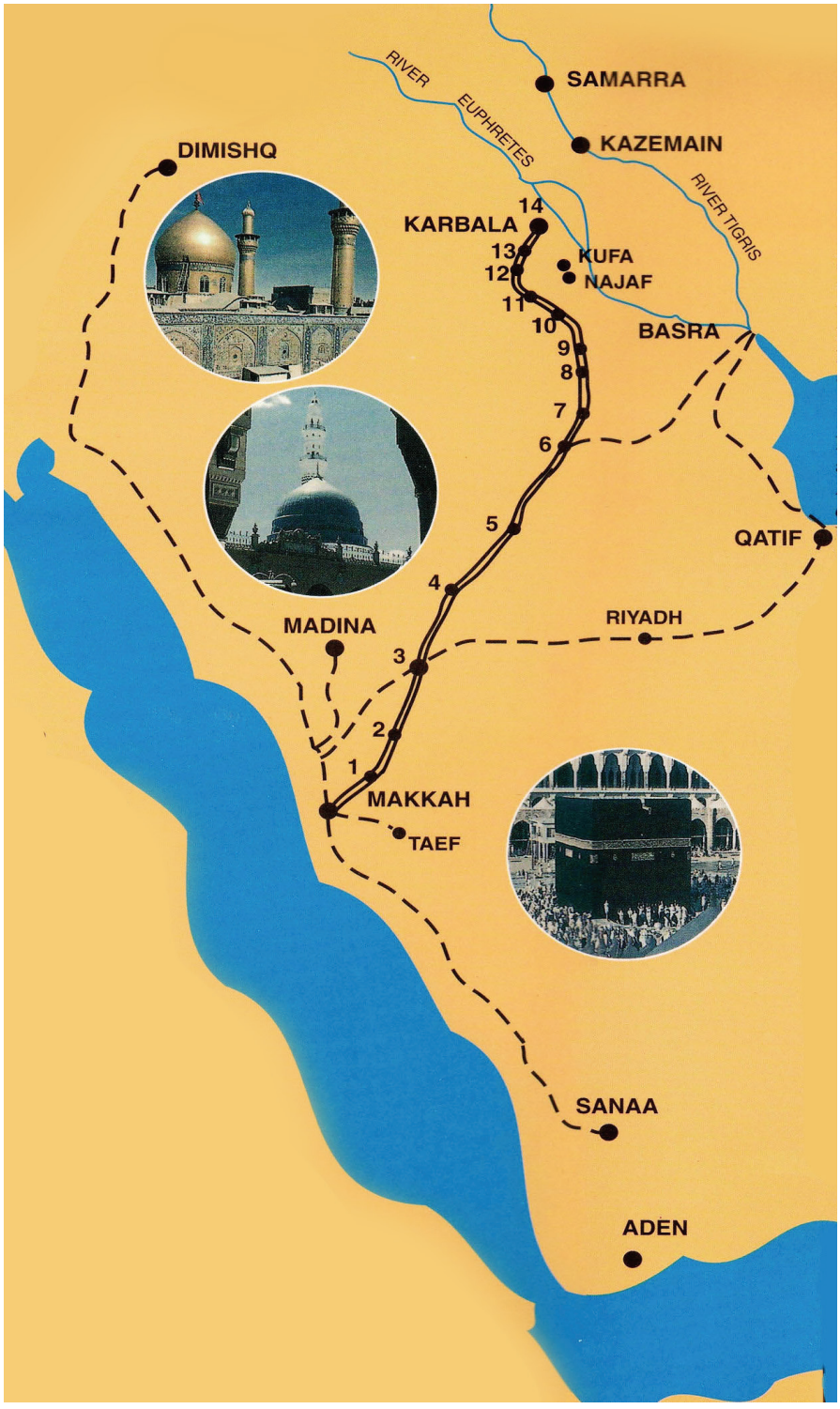
9. Why do you think Imām Ḥasan (ʿa) decided to have a peace treaty?

10. Muʿāwiyah broke the treaty and had Imām Ḥasan (ʿa) poisoned. Imām Ḥusayn (ʿa) respected the treaty of his brother until the contract ended. When did Imām Ḥusayn (ʿa) stand up against the Umayyads? What do you think would have happened if he had not?

Lesson 5.2: Understanding Karbalāʾ

Map of the Middle East

Route Of Imām Ḥusayn (ʿa)



Events of Karbalāʾ

2nd-9th Muḥarram 61 AH

Muḥarram Date	Events
2nd	• Imām Ḥusayn (ʿa) arrives in Karbalāʾ • Camp positioned by Ḥurr by the ʿAlqamah River
3rd	• ʿUmar ibn Saʿd arrives with an army unit
4th-6th	• More army units arrive
7th	• ʿUbaydullāh ibn Ziyād orders the water supply to be cut off
8th	• Shimr Dhil Jawshan arrives
9th	• The assault starts, but is postponed • The Imām (ʿa) talks to his caravan • Both sides prepare for the next day

Why were the Imām's supporters so few in number?

1. Followers of Imām Ḥusayn (ʿa) were being persecuted in Kūfah and nearby places.
2. Imām Ḥusayn's arrival in Karbalāʾ was sudden and unplanned.
3. There were many roadblocks to Karbalāʾ.
4. The Imām's followers were free to leave.

Talks at Karbalāʾ

1. Imām Ḥusayn (ʿa) – Qurrāʾ – ʿUmar ibn Saʿd
2. Imām Ḥusayn (ʿa) – ʿUmar ibn Saʿd
3. 9th Muḥarram: Imām Ḥusayn (ʿa) to his group
4. 10th Muḥarram: Imām Ḥusayn (ʿa) to Yazīd's army, Kūfans to Yazīd's army

Day Of ʿĀshūrāʾ Events

ʿĀshūrāʾ Day: Friday, 10th Muḥarram 61 AH

(Friday 10 October 680 AD)

Dawn	• Fajr prayers led by Imām Ḥusayn (ʿa)
Early Morning	• Imām Ḥusayn's speech to Yazīd's army • Kūfans (e.g., Ḥabīb ibn Maẓāhir, Muslim ibn ʿAwsajah, etc.) address Yazīd's army • Ḥurr and others change sides • ʿUmar ibn Saʿd shoots the first arrow • The battle begins • Shuhadāʾ #1-12 are martyred
Late Morning	• First general attack • Shuhadāʾ #13-62 are martyred • The Imām's camp is attacked • Shuhadāʾ #63 and 64 are martyred
Afternoon	• Ẓuhr time — battle not suspended • Imām (ʿa) is shielded during prayers • Shuhadāʾ 65 to 92 are martyred • Imām's family go to battle and become Shuhadāʾ #93-110 • Imām Ḥusayn (ʿa) becomes shahīd
Early Evening	• Heads of the shahīd are cut and put on spears • The Imām's camp is looted, set on fire

Shuhadāʾ on the Day Of ʿĀshūrāʾ

Name	Origin	Description
1. ʿAbdullāh ibn ʿUmayr al-Kalbī	Kūfah	
2. Ḥurr ibn Yazīd ar-Riyāḥī	Kūfah	Commander of Yazīd's Army
3. Muslim ibn ʿAwsajah al-Asadī	Kūfah	Worked with Muslim ibn ʿAqīl, expert, horseman
4. Burayr al-Hamdānī	Kūfah	Qurʾān teacher
5. Muhnij Sahm	Medina	Imām's household
6. ʿUmar Khālid	Kūfah	Joined Imām (ʿa) at ʿUdhayb ul-Hijānāt
7. Saʿd ʿUmar Khālid	Kūfah	Joined Imām (ʿa) at ʿUdhayb ul-Hijānāt
8. Mujammi ʿAbdullāh	Kūfah	Joined Imām (ʿa) at ʿUdhayb ul-Hijānāt
9. ʿAydh Mujammi ʿAbdullāh	Kūfah	Joined Imām (ʿa) at ʿUdhayb ul-Hijānāt
10. Jābir Ḥārith Salmānī	Kūfah	Joined Imām (ʿa) at ʿUdhayb ul-Hijānāt
11. Jundub Hujr Hindī	Kūfah	Was at Ṣiffīn,
12. Yazīd Ziyād Kindī	Kūfah	Expert archer, Joined Imām (ʿa) at Sharaf
13. Ḥārith Banhām	Medina	
14. Shabīb ʿAbdullāh Nashalī	Medina	Was at Ṣiffīn, Jamal, Nahrawān
15. Qarib ʿAbdullāh	Medina	
16. Naṣr Nayzar	Medina	
17. Janada Kab Anṣāri	Medina	
18. ʿAbd Raḥmān ʿAbd Raab	Mecca	
19. Jābir Hajjad Tayami	Kūfah	
20. Jabbla ʿAlī Shaybani	Kūfah	
21. Zarghama Malik Taghlabi	Kūfah	
22. Ḥārith Imru Qays	Kūfah	Yazīd's Army - changed sides
23. Juwayn Malik Qays	Kūfah	Yazīd's Army - changed sides
24. Halas ʿAmr Azdī	Kūfah	Yazīd's Army - changed sides
25. Numān ʿAmr Azdī	Kūfah	Yazīd's Army - changed sides
26. Zuhayr Salim ʿAmr Azdī	Kūfah	Yazīd's Army - changed sides
27. Hubab Amīr Kab	Kūfah	Yazīd's Army - changed sides
28. Masʿud Ḥajjāj Taymī	Kūfah	Yazīd's Army - changed sides
29. ʿAbd Raḥmān Masūd	Kūfah	Yazīd's Army - changed sides
30. ʿAbdullāh Bishr Kathamī	Kūfah	Yazīd's Army - changed sides
31. ʿAmr Zabia Qays	Kūfah	Yazīd's Army - changed sides
32. Qāsim Ḥabīb Abū Bishr	Kūfah	Yazīd's Army - changed sides

Name	Origin	Description
33. ʿAbdullāh Yazīd Nubyat	Baṣrah	Joined Imām (ʿa) in Mecca
34. ʿUbaydullāh Yazīd Nubyat	Baṣrah	Joined Imām (ʿa) in Mecca
35. Adham Umayyah	Baṣrah	Joined Imām (ʿa) in Mecca
36. Ṣayf Malik ʿAbdī	Baṣrah	Joined Imām (ʿa) in Mecca
37. Amīr Muslim Abdi Baṣrī	Baṣrah	Joined Imām (ʿa) in Mecca
38. Salīm	Baṣrah	Joined Imām (ʿa) in Mecca
39. Salīm	Mecca	Imām's household
40. ʿAbd Muhājir Juhanī	Kūfah	
41. ʿUqbah Ṣalāt Juhanī	Kūfah	
42. Mujammi Ziyād ʿAmr Juhanī	Kūfah	
43. Qasit Zuhayr Ḥārith	Kūfah	
44. Musqit Zujayr Ḥārith	Kūfah	
45. Kardus Zuhayr Ḥārith	Kūfah	
46. Umayyah Sās Zayd Tāʾī		Was at Ṣiffīn
47. Ẓahīr ʿAmr Kindi	Mecca	Was at Khaybar
48. Suwar Abī Umayr Nahm		
49. Shabīb ʿAbdullāh	Kūfah	Was at Jamal, Ṣiffīn, Nahrawān
50. ʿAbd Raḥmān ʿAbdullāh	Kūfah	
51. ʿAmmār Abī Salamah		Was at Jamal, Ṣiffīn, Nahrawān
52. ʿAmāar Ḥasan Tāʾī	Mecca	
53. Kināna Atiq Taghlabī	Kūfah	Noted for his bravery
54. Muslim Qasir Azdi	Kūfah	Was at Jamal, crippled
55. Naim Ajlan Anṣāri	Kūfah	
56. Habsha Qays Nahmi	Kūfah	
57. Ḥajjāj Ziyād Ṭaymī	Baṣrah	
58. Habab Ḥārith		
59. Hanzala ʿUmar Shaybānī		
60. Zuhayr Busr Khatam		
61. Imrān Kab Ashjai		
62. Mani Ziyād		
63. Bakr Ḥayy Ṭaymī	Kūfah	Yazīd's Army - changed sides
64. ʿAmr Janada Kab	Kūfah	10 years old
65. Habīb ibn Maẓāhir	Kūfah	Commander of Imām's unit
66. Abū Thumāmā Saʿydī	Kūfah	Expert horseman
67. Saʿyd ʿAbdullāh Hanafī	Kūfah	Shielded Imām (ʿa) in prayers

Name	Origin	Description
68. Zuhayr ibn Qayn	Kūfah	Commander of Imām's unit, Shielded Imām (ʿa) in prayers, joined Imām (ʿa) at Zarud
69. Salmān Muzarib Qays	Kūfah	Cousin of Zuhayr ibn Qayn
70. ʿAmr Quraza Kab Anṣāri		
71. Nafīʿ Ḥilāl Jamalī		Was at Jamal, Ṣiffīn, Nahrawān
72. Shawdhab ʿAbdullāh	Kūfah	Joined Imām (ʿa) in Mecca
73. Abis Abī Shabīb	Kūfah	Muslim ibn ʿAqīl's messenger to Imām (ʿa)
74. ʿAbdullāh Urwa		
75. ʿAbd ar-Raḥmān ʿUrwah		
76. Ḥanzalah Asad Shaybānī	Kūfah	
77. Saif Ḥārith Sari		
78. Malik ʿAbd Sari		
79. Jawn	Medina	Abyssinian, from Imām's household
81. Anas Ḥārith Asadi	Medina	
82. Hajjad Masruq Jufi	Kūfah	Joined Imām (ʿa) in Mecca
83. Ziyād Arib Hamdānī		Noted for his bravery
84. Salīm ʿAmr ʿAbdullāh	Kūfah	
85. Saʿd Ḥārith	Medina	
86. ʿUmar Jundab Hadrami	Kūfah	
87. Qanab ʿAmr Nomari	Baṣrah	
88. Yazīd Thubayt ʿAbdī	Baṣrah	Joined Imām (ʿa) in Mecca
89. Yazīd Mughfil		Was at Ṣiffīn
90. Rafi ʿAbdullāh		
91. Bishr ʿAmr Ḥaḍramī	Kūfah	
92. Suwayd Abī Mata		
93. ʿAlī al-Akbar ibn Ḥusayn	Medina	Imām Ḥusayn's son
94. ʿAbdullāh ibn Muslim	Medina	Imām's cousin; ʿAqīl's Family
95. Muḥammad ibn Muslim	Medina	Imām's cousin; ʿAqīl's family
96. Jaʿfar ibn ʿAqīl	Medina	Imām's cousin; ʿAqīl's family
97. ʿAbd Raḥmān ibn ʿAqīl	Medina	Imām's cousin; ʿAqīl's family
98. ʿAbdullāh ibn ʿAqīl	Medina	Imām's cousin; ʿAqīl's family
99. Muḥammad Saʿyd ibn ʿAqīl	Medina	Imām's cousin; ʿAqīl's family
100. ʿAwn ibn ʿAbdullāh	Medina	Imām's Nephew; Zaynab's son
101. Muḥammad ibn ʿAbdullāh	Medina	Imām's Nephew; Zaynab's son

Name	Origin	Description
102. ʿAbdullāh ibn Ḥasan (ʿa)	Medina	Imām's nephew, Imām Ḥasan's son
103. ʿUthmān ibn ʿAlī (ʿa)	Medina	Imām's step brother, son of Ummul Banīn
104. Jaʿfar ibn ʿAlī (ʿa)	Medina	Imām's step brother, son of Ummul Banīn
105. ʿAbdullāh ibn ʿAlī (ʿa)	Medina	Imām's step brother, son of Ummul Banīn
106. ʿAbbās ibn ʿAlī (ʿa)	Medina	Imām's step brother, son of Ummul Banīn, Flagbearer
107. Muḥammad ibn ʿAlī (ʿa)	Medina	Imām's step brother
108. ʿAlī al-Aṣghar ibn Ḥusayn (ʿa)	Medina	Imām's six month old son
109. Imām Ḥusayn ibn ʿAlī (ʿa)	Medina	

Activity 5.2: Essay Writing

Write an essay that explains the events leading up to the battle at Karbalāʾ and the role of Imām Ḥusayn (ʿa) and his family. Include the significance of the sacrifice made by them and what it means for Islam.

AKHLĀQ
(ETIQUETTE)

Lesson 1: Gaining Knowledge (العلم)

Knowledge (ʿilm اللعم) means getting information. Wisdom (ḥikmah حكمة) is putting that knowledge into practice. Finally, maʿrifah (معرفة) is seeing the results of the knowledge you put into action.

For any community to survive and go forward in this world, the people of that community have to gain knowledge. To gain knowledge is not only to memorize facts, but to understand and act upon what you have learned, and then teach it to others so they may benefit from it as well.

Knowledge Better Than Praying?

One day, the Noble Prophet (ṣ) entered the masjid, and there were two groups of people sitting there. One of the groups was busy praying, while the other group was discussing religious topics.

The Noble Prophet (ṣ) was very pleased and said that both the groups were doing something good but he preferred the group that was busy discussing. With that, he went and joined the group that was discussing and learning.

The above incident does not mean that prayer is not important, as the Noble Prophet (ṣ) was pleased with both groups. The group that was praying was doing mustaḥab, not wājib, prayers.

Why Should We Gain Islamic Knowledge?

All knowledge is very important, but because this world is a bridge to the next world, we must focus on gaining knowledge that will help us be successful in this world and the next. Thus, even academic knowledge can be a means for us to achieve our goals in the next world.

If your Islamic knowledge increases, you can become closer to Allah (swt) because you will better understand what you are doing and why. For example, when a very young child is trying to touch a plug or outlet, they may get angry with you for stopping them. However, when they get older and you explain how that can be very dangerous to them, they will definitely stop doing it and be more careful.

We are told that if two people are offering the same prayer, yet one of them has knowledge and understanding of the prayer and the other does not, then the one with understanding will get more thawāb.

"I Didn't Know": Not a Valid Excuse

On the day of Qiyāmah if you are questioned about why you did wrong things, you will not be able to say, "Oh I didn't know!" Alḥamdulillāh, now, more than ever, we have access to many resources where we can further our knowledge, especially about Islam. We have many English speakers, whose lectures we can listen to on YouTube. There are many Islamic websites, like al-Islam.org, where we can learn about Islam. For many people, especially people who come from Muslim families, there is no excuse not to know. It is our duty to find out what we do not know.

Knowledge is something everyone can gain, young and old alike. Education opens our minds, builds character, teaches tolerance, and helps us become good human beings, which is why Islam insists on it.

Activity 1.1: Review of Gaining Knowledge

1. What are the three levels of knowledge? Give an example.

2. List some specific examples of where you can seek knowledge

PLACE	PEOPLE	RESOURCES

3. What is the purpose of gaining knowledge?

Lesson 2: Generosity (الكرم)

The literal meaning of generosity (al-karam الكرم) is willingness to give something that you have to another.

Giving away extra to people	Giving away something you, yourself, need	Giving away something out of love

There are three forms of generosity:

In the Noble Qurʾān, Allah (swt) says:

As for him who gives away and guards himself against evil and believes in the best, We will smoothen for him the path to bliss. (92:5-7)

Prophet Muhammad (ṣ) has said:

A generous person is a friend of Allah (swt), and a miser (cheap person) is an enemy of Allah (swt).

Generosity in Different Forms

One day, a group of kids were busy playing. All of a sudden, they saw Imām Ḥusayn (ʿa), so they invited him to sit down and eat with them. He joined them, and then afterward, he invited them to his house. He gave them food, clothes, and gifts. After this, he said "The generosity of these kids was much more than mine. They gave me everything they had, while I only gave them a little bit of what I own."

We can be generous in many different ways. Of course, we can give our money, but we can also be generous by lending our time, knowledge, or help.

Here are some ways for a sixth grader to be generous:

- By giving some of your allowance to a needy person or cause
- By helping your parents or grandparents
- By helping a fellow student by tutoring them in a subject they need help in
- By volunteering at Islamic centers

Can you think of any more? Write them below!

Miserliness (To Be Stingy)

Miserliness (al-bukhl البخل) means to be stingy or cheap. This means giving very little of what you have to someone who needs it.

Just like you can be generous with more than just money, you can also be stingy in other areas. For example, if your

mother asks you to help her for five minutes, and you set your stopwatch so that you help her for exactly five minutes and then leave her to do the work on her own, then that is also being stingy; it is being stingy with your time.

There should never be any miserliness in the home, especially! If your brother or sister or parent wants to use something of yours, you should give it freely, and not count how much of it was used or for how long it was used.

Balance Between Generosity and Miserliness

The key to being a successful Muslim, and one of the main Islamic principles, is to have a balance in life. Thus, we must also be balanced in our generosity. This means that we should not give away everything we have and leave nothing for ourselves, nor does it mean that we should keep everything and not share. It means finding the right balance between where we give a lot, but not to the point where we lead ourselves to ruin.

Activity 2.1: Review of Generosity

1. What does it mean to be generous and miserly? Use your own words.

Generosity	Miserliness

2. Give an example of how you can be generous or stingy in each of the following areas:

Area	Generous	Stingy

Lesson 3: Wasting (إسراف)

Isrāf (إسراف) means wasting. This includes:

- using more than we need
- not using something properly
- buying something that we cannot afford

In Islam, we place great importance on stopping wastage.

Isrāf is not limited to fruit and food. It applies to all the blessings of Allah (swt).

One day, a man was performing wuḍūʾ when the Noble Prophet (ṣ) passed by him. The man was wasting water, so the Noble Prophet (ṣ) said, “Don’t waste water.” The man asked, “O Prophet of Allah (swt)! Is there isrāf even in matters like wuḍūʾ?” The Prophet (ṣ) replied, “Of course. Isrāf is possible in all matters.”

So as you can see, isrāf can be done in many different areas in our lives: food, money, clothes, resources, and even time.

Allah (swt) explains to us in the Noble Qurʾān:

"O you who believe! Do not make unlawful the good things that Allah has made lawful for you, but do not commit excess, for Allah does not love those who commit excess." (5:90)

Islam teaches us to have respect for all things that Allah (swt) has blessed us with, and what is more worthy of respect than the sustenance (food) that He has provided?

Using More Than We Need

This means that we should respect food by not abusing it. We should not play with food, even for fun. We should never abuse it in any way, and should not throw it away unless it has spoiled. If we throw food away without a good reason, then we are throwing away a gift from Allah (swt). This is a sign of ungratefulness.

When putting food on our plates, we should put only as much as we think we will be able to finish. If we are still hungry after finishing, we can take some more. However, many times you see people who are hungry put a heap of food on their plates, eat half of it, and throw the rest away!

We should be aware that there are many people in the world who do not have enough to eat, and don't even know where their next meal will come from. What right do we have to take food for granted so as to be able to throw it away, as if it were garbage?

AKHLĀQ TIP: Avoid putting yourself in positions where you will commit isrāf, like going shopping without a list or going to the grocery store while you are fasting and buying more than you need.

Not Using Things Properly

Sometimes, isrāf can look different than what we expect. For example, we should use pencils to write good things; we should not mistreat our belongings and break them. Similarly, we should not abuse our bodies by eating more than we need.

CRITICAL THINKING: What are some common items that people use incorrectly?

Buying Stuff We Cannot Afford

This world has many “toys” that will tempt us, and we find ourselves wanting more and more toys as we get older. Another form of isrāf is when we buy something that we cannot afford.

AKHLĀQ TIP: Buy and use only what you need, and try to give the extra money to less fortunate people or invest in good causes, such as building schools or hospitals.

Remember, on the Day of Judgment, Allah (swt) will ask, "How did you spend the wealth I provided you?" We must be careful and have a good answer for Allah (swt) on that day. We should not fall into the trap of buying things for reasons such as showing off to others, buying something just because your friend has it, or buying simply for the sake of buying.

AKHLĀQ TIP: If we think of Allah (swt) whenever we spend the money He has given us, and think whether He would approve of our purchase, then we will never commit isrāf.

Allah (swt) says in the Noble Qurʾān:

"Eat and drink, but do not waste by excess, for Allah does not love the wasters." (7:31)

A lot of people waste their good deeds by performing bad ones. For example, those who help others financially give up their reward by reminding them of their help or by showing off. Doing a good deed is easy, but taking it to the Hereafter is difficult.

Activity 3.1: Review of Wasting

1. What are the three forms of isrāf? Give an example of each.

2. Think of an area in your life where you sometimes commit isrāf; how can you prevent yourself from doing so?

3. Your parents gave you $20 for helping them mow the lawn on the weekend. You go to the store and see the new video game that has come out, which is $15. You have $5 left. What could you do with these $5?

Lesson 4: Greed (الحرص)

The literal meaning of greed is the desire and want of anything more than you need. There are two types of greed in Islam: aṭ-ṭamaʿ (الطمع) and al-ḥirṣ (الحرص). Aṭ-ṭamaʿ refers to only bad greed. For example, you have a million dollars, but want more just for the sake of wanting and hoarding. Al-ḥirṣ can be good or bad greed. For example, you may have a million dollars, but you want more because you want to use that to help others — this is good greed. However, if you want that money just for yourself, then that is bad greed.

BRAINSTORM: Greed exists in many areas, such as money. Can you think of any more?

Here is an example of bad greed:

They are giving out cookies at the masjid. There are only 25 cookies, but 50 children. You want to take 3 cookies (this is your greed), but you know that you should only take 1/2 a cookie so that everyone can have some.

The Greedy Sons

There once lived a righteous man who had a large orchard full of fruits. Every year, when he would harvest any of his fruit, he would donate some of the fruits to the poor and needy. He would always make sure to do these good actions in front of his children, so that they would learn, too. As years passed, the good man became sick and decided to tell his children that they would also need to continue giving fruit to the poor after he died.

Unfortunately, some of his children did not share his vision for doing good, and were very greedy. Soon after their father passed away, his children needed to harvest the newly grown fruit. They decided to harvest the fruit every morning before the poor and hungry people would notice that any fruit had grown.

However, there was one brother who was virtuous like his father and advised his brothers, “Do not forget Allah (swt), and be afraid of your actions. Allah (swt) is aware of all our actions and choices.”

No matter how much good advice the brother gave his brothers, though, they would not listen. So, every morning, they would remove the fruits from their trees before the poor and hungry would wake up. One morning, as they were walking toward their farm, they saw that the entire farm had caught on fire. All of the fruit had burned!

When the righteous brother saw this, he said to his brothers, “Woe to you, if you hadn’t forgotten Allah (swt), this would not have happened!” All of his brothers understood their mistake and asked Allah (swt) for forgiveness.

CHECKPOINT: What is the main lesson we can learn from this story?

The Cure for Greed

The cure for greed is to always try to be satisfied with what Allah (swt) has given you. This is called contentment (ar-riḍā الرضا). A good way to control greed is by asking yourself whether you NEED more or if what you have is enough. For example, you already

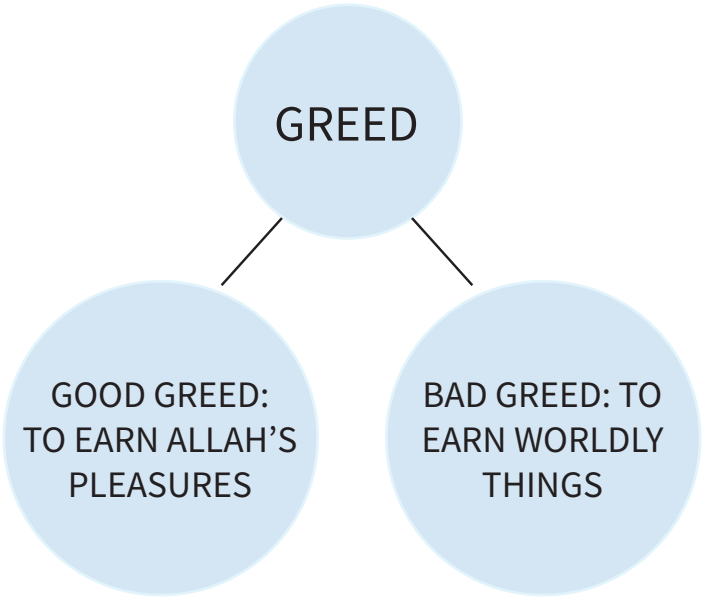
have a cell phone that works properly, but the new iPhone is launched and you really want it. Do you actually need it or are you just being greedy?

One of the best ways to help you break your attachment to material things and stop greed from growing is to share what you have with others.

Good Greed vs. Bad Greed

According to Islamic teachings, greed is not inherently bad. Only greed for worldly and material things is bad because our goal is not for this world; it is for the hereafter.

For example, most celebrities work hard to buy big houses and fancy cars that they eventually will not need when they go to the next world because they are only living for this



world and are not striving for the hereafter.

However, Islam emphasizes that our spiritual and higher goal is to achieve the pleasure of Allah (swt). So, if a person is greedy about getting more reward for the hereafter (thawāb) and pleasing Allah (swt) by their action, then such greed is not only good but praised in Islam. You can also turn materialistic greed into good spiritual greed. For example, a person can be greedy about earning more money to spend in the way of Allah (swt) like helping a needy person or building a masjid. However, this should not consume all his time and effort to the extent that he forgets his other responsibilities.

Another occasion where being greedy is good is when you are greedy for beneficial knowledge, since seeking knowledge is greatly encouraged in Islam.

Examples of Good Greed

Greed in Time: We can be greedy about our time by trying to make the most of what little time we have. For example, one time, Imām ʿAlī (ʿa) went to the barber to get his beard trimmed. As he was trimming his mustache, the barber noticed that the Imām (ʿa) kept moving his lips. So, he curiously asked the Imām (ʿa) what he was doing, and the Imām (ʿa) informed him that he was reciting dhikr (remembrance of Allah (swt)). The barber was impressed at the Imām's ability to multitask and at how much importance he gave to time. He didn't waste a single moment of his time!

Greed in Knowledge: Another occasion where being greedy is good is when you are greedy for knowledge, since seeking knowledge is greatly encouraged in Islam.

The Noble Prophet (ṣ) has said:

Two types of greed in a person are never satisfied: those greedy for acquiring knowledge and those greedy for accumulating wealth.

Activity 4.1: Review of Greed

1. What does greed mean?

2. What is the difference between good greed and bad greed?

3. Give two specific examples of good greed and two specific examples of bad greed.

Good Greed	Bad Greed

4. Give one example of how you are sometimes greedy and how you can turn that worldly greed into a good type of greed.

Lesson 5: Arrogance (التكبر)

What is Arrogance?

Arrogance (at-takabbur التكبر) is when a person sees himself more worthy and perfect than others, regardless of whether or not he has that perfection. In Islam, self-centered boasting or arrogance is considered as one of the greatest spiritual diseases.

Self-confidence is when you think highly

of yourself, but you are not comparing yourself to others. It is not always a bad thing to be self-confident because this gives you the courage to do great things, but it is very easy for this to turn into arrogance, so we must be careful.

Allah (swt) says in the Noble Qurʾān:

Do not turn your face away from people in arrogance, and do not walk with pride on the earth. Truly, Allah (swt) does not love any self-centered boaster. (31:18)

When Allah (swt) created Prophet Ādam (ʿa), He told all the creatures to bow down before him. Iblīs refused, saying that "I am better than him." This was the first example of pride, and it was because of this that Iblīs is called Shayṭān, meaning one who is removed from Allah's pleasure.

Areas of Arrogance

We may be arrogant about our wealth, health, strength, friends, talents, work, accomplishments, color, race, and the list goes on. It is even possible to be arrogant in Godly actions, such as our knowledge, good deeds, or prayers. So, it is very important to remind ourselves that we are doing these things to get closer to Allah (swt), and we can only do these things because of help from Allah (swt) in order to prevent ourselves from becoming arrogant.

The Rich Arrogant Man

Many of the Noble Prophet's companions were poor, but the Noble Prophet (ṣ) loved them equally. He would visit them occasionally and was like an elder brother to them. The Noble Prophet (ṣ) was very friendly and warm with them and would eat with them. He cared for them and helped them out whenever possible. The Prophet (ṣ) helped them with money as well as food. The poor were comfortable approaching the Noble Prophet (ṣ). The wealthy people in town were not happy at his friendship with them, however.

Once, one of the Prophet's poor companions came to see him while he had a rich man sitting by his side. The rich man seemed to be disturbed. He pulled his robe back and moved away so that the poor man would not get [his expensive clothes] dirty. It seemed as though he was disgusted by the poor man. The Noble Prophet (ṣ) was extremely saddened by

the rich man's behavior. The Prophet (ṣ) had told the Muslims several times to not be disrespectful to the less fortunate, since all Muslims were brothers and that no one should be demeaned on the basis of their financial status.

The Noble Prophet (ṣ) said to the rich man, "Why did you do that? Did you fear his poverty would be transferred to you or your wealth may pass over to him?"

The rich man suddenly understood what a huge mistake he had made. He was regretful and wanted to compensate for this terrible wrongdoing. He said, "O Prophet of Allah (swt)! Due to my mistake, I would like to give half of all my wealth to this Muslim brother."

The Prophet (ṣ) turned to the poor man and said, "Are you ready to accept half his wealth?"

The poor man refused. When the Noble Prophet (ṣ) asked why, he replied that he did not want to become arrogant like the rich man.

The poor man was not ready to accept the rich man's offer. He did not want wealth to make him proud, for he knew how the pride of the rich hurts the poor and the soul.

The Effects of Arrogance on Our Akhlāq

Arrogance or excessive pride makes a person think that everyone else is lower than him and that he is better than everyone else. When this happens, if anyone gives him advice, he does not listen to them because he thinks that they don't know as much as he does. Also, if anyone needs his help, he may not help that person because he may think that he is too superior to give help to an inferior person.

Arrogance prevents a person from correcting any of his mistakes. He thinks that he is too good to make mistakes. He also thinks that others are too inferior to give him any advice. So, in the end, he will continue making mistakes.

Most importantly, arrogance can make a person forget Allah (swt). An arrogant person will forget that Allah (swt) was the one who gave him everything in the first place. A person who is always proud of himself attributes all his success to his own self and not to Allah (swt).

Consequences of Arrogance

1. People will start hating us if we are arrogant. In Nahj al-Balāghah, Imām ʿAlī (ʿa) says, "Don't be proud, or the number of people who hate you will increase." This is true, as no one likes a person who boasts a lot.
2. Allah (swt) will stop sending His blessings on us if we are arrogant. In the Qurʾān, Allah (swt) says, *"I shall turn away from My signs those who act with arrogance on the earth"* (7:146).
3. We will not be able to enter Paradise. Prophet Muḥammad (ṣ) has said, "One who has even a particle of arrogance in his heart shall not enter Paradise".

The Cure for Arrogance

Fortunately, there are cures to solve this problem, but it is up to us to make sure

that we follow them. As long as we take the first step, Allah (swt) will help us the rest of the way.The first thing we should do is realize that many things that we are proud of will not last forever. Our wealth will be given away after we die. Our property can be destroyed in a flood or a storm. Our precious things can get stolen any day. All these things are temporary, and once we realize that, we will understand that we can't really be proud of ourselves just because we have them.

The second thing is to realize that we are very insignificant. One bite from a little mosquito, and we feel pain. We have to realize that our health and strength will get worse as we get older, and one day we, too, will cease to exist.

We should think about others. We should realize that everything we have is from Allah (swt), and so we have a duty to share it with others. One way we can do this is by giving money to the poor. However, we should be careful not to be proud of this action either.

The most important thing we can do is remember Allah (swt). We should try following everything He wants us to. That way, we will realize that He is the greatest of all, and we are His creatures. We should be humble in everything we do as Allah (swt) says in the Qurʾān, *"The servants of Allah are those who walk with humility on the earth"* (25:63).

PERSPECTIVE: If you really want to see how small you are in this world, go look on Google maps!

Takabbur enters our hearts very secretly; it tries to hide from us, and quietly takes over our thoughts. That is why Prophet Muḥammad (ṣ) has told us:

Spotting Pride is like spotting a black ant on a black rock in the dark night.

This is why we should try our best to prevent it from entering in the first place.

Ways to Prevent Arrogance

The first thing that you should do when you achieve something good is to thank Allah (swt). Just by saying alḥamdulillāh, you will stop your nafs (self ego) from praising yourself.

By thanking Allah (swt), we are including Him in all aspects of our lives, sharing our joy and happiness with Him, and recognizing that it is through His bounty that we have achieved success.

We all achieve good things in our lives. This does not mean that we should not be happy. We should feel happy, laugh, and enjoy ourselves, but we should try to be as humble and modest as possible. We should also remember that it was Allah (swt) who helped us, and so, we should thank Him.

Activity 5.1: Review of Arrogance

1. What does it mean to be arrogant?

2. Can you think of any famous people in history who were arrogant? What happened to them?

3. How can you prevent yourself from becoming arrogant?

4. If you realize that you are arrogant, how can you fix this problem?

Lesson 6: Complaining (الشكوى)

"A man who truly deserves kindness has the following characteristics: when trouble comes his way, he bears it patiently; and in times of ease he is thankful."

Complaining (ash-shakwā الشكوى in Arabic) is the opposite of being content and patient. It is a bad habit, and one that drives away Allah's mercy.

The Price of Your Organs

One day, a man was complaining to a great scholar. The scholar said, "Would you like to have 10,000 dinars instead of your eyes?"

The man said, "Of course not! I wouldn't trade my two eyes for anything in this world."

The scholar then asked, "Would you trade your intelligence for 10,000 dinars?"

The man again said, "Never!"

He asked, "What about your ears, hands, or feet?"

The man replied, "Never!"

The scholar then concluded, "Allah (swt) has placed hundreds and thousands of dirhams with you, and you still complain? In fact, you wouldn't be willing to trade your life for the lives of others who are in much worse conditions than you. You live a life much better than many people around you. You have not learned the simple act of how to thank Allah (swt), and yet you still ask for more."

Trials and Their Philosophy

Complaining mainly happens when things do not go our way. In reality, though, when we complain when something goes wrong in our lives, this can be a sign that our faith is weak. Allah (swt) has placed trials and tests in our lives for certain reasons. They help us in the following ways.

1. Problems in our lives help us develop the "muscle" of patience.
2. Trials and tests also help us realize the blessings of Allah (swt). Once they are over, you appreciate Allah's blessings much more. This is a promise from Allah (swt). He says in the Noble Qurʾān, *"Verily, with every difficulty there is relief."* (94:6)
3. Problems also increase our tawakkul (reliance on Allah (swt)).

You see, when a problem occurs, it will be there no matter what. The key is how we deal with it. This will determine how easy or difficult this problem will be for us. If we are patient, dealing with it will be much easier.

If we are going through a difficulty, instead of complaining and only asking others to help us, we should ask Allah (swt) for His help.

When Prophet Yūsuf (ʿa) was thrown in the well by his brothers, his father, Prophet Yaʿqūb (ʿa) was struck with grief. He did not just sit there and complain to just anyone, though. He took his grief and his complaint directly to the only One who could help him: Allah (swt).

He (Yaʿqūb) said, "I only complain of my distraction and grief to Allah, and I know from Allah that which you do not know." (12:86)

Whining and Nagging

Whining and nagging are two results of complaining. Whining is when we find faults in everything and keep complaining. This does not let us, or others, appreciate the blessings we have and makes dealing with the difficulty more difficult. For example, there are people who are always complaining that it is too cold in the winter and too hot in the summer. They will always find some reason to complain or criticize.

Be careful! If this becomes a habit, you will not be able to enjoy many things in life.

Nagging

Nagging means to continue bothering someone to do something (or stop doing something.) Be careful; this habit will make people stay away from you and not befriend you.

If you nag someone, then it means that you keep on reminding them of some complaint you have every few minutes. People do not like that. If you have something to say, then say it once. People will be more likely to listen and remember what you said. If you keep on pestering them and reminding them over and over, then they will become irritated.

Complaining and nagging can make the people around you miserable. It also will not get you anywhere. If you are constantly complaining, you are taking away your own chance to be happy, since you are always thinking of your misfortunes. Therefore, constant complaining can only create an unhappy and unhealthy atmosphere.

Activity 6.1: Review of Complaining

1. What is the difference between complaining and nagging?

2. What are two ways that trials can help us?

3. What should we do when faced with a problem?

4. Who should we ask for help when we need it?

Lesson 7: Cheating (الخدعه)

Cheating (al-khudʿah الخدعه) means to gain something by trickery.

There are many different types of cheating. A few examples are:

To copy someone during an exam.

To hide a problem with something you are selling to another person.

To collect money for a charity and then spend it on yourself.

The Ends Do Not Justify the Means

Some people believe that "the end justifies the means." They think that no matter what you do, even if you cheat, it is okay as long as the end result is positive.

So, even if I have to copy off the student next to me, it will help me get a good grade, which will help me get into a good college, and then I can become a doctor and help other people. So, if I cheat, the end result will be good. Right?

Let's find out from this story of Imām aṣ-Ṣādiq (ʿa).

Everyone was gathered around the man, trying to kiss his hands and make duʿāʾ for him. As he began to walk away, he waved, and they all started reciting takbīr. One woman cried out, "He is so kind!" Another man said, "What a pious man!" They all admired him because of all the worship he did. Soon, everyone returned to their houses. Some of the Shīʿah went to Imām aṣ-Ṣādiq's house and told them all about this great man. The Imām (ʿa) nodded quietly; it seemed like others had also told him about this pious man.

A few days later, as Imām aṣ-Ṣādiq (ʿa) was getting ready to go out, he also wanted to get to know this man whom everyone was speaking about, so he went toward him. He covered his face so that no one would recognize him and stood in the crowd, noticing that all the poor and rich people had gathered around. All of a sudden, he saw something strange. It seemed like this man wasn't as kind as people had said and actually seemed arrogant. After a few minutes, the man left the crowd and went down one of the other streets. The Imām (ʿa) followed him to see where he was going. He followed him to a bakery and watched as the man looked around and then quickly took two pieces of bread and hid them under his ʿabāʾ. The Imām (ʿa) was shocked, but quickly made an excuse for the man, "Maybe he had already paid the baker from before...but if that was true, why did he take it so secretly?" Then, the man headed to a fruit store. When the owner was looking the other way, the man quickly snuck two pomegranates under his ʿabāʾ. Now, the Imām (ʿa) was bewildered and very upset. Then, the man went to an old, sick man. He gave him the bread and pomegranates. The old man happily took the food and prayed for the man. Satisfied, the man left.

The Imām (ʿa) quickly approached the man and said, "I saw something very strange from you today."

The man stared at the Imām (ʿa) as he explained what he saw. The man said, "You must be Jaʿfar, the son of Muḥammad."

The Imām (ʿa) said, "Yes, this is true."

The man said, "You are the grandson of Rasūlullāh (ṣ) and from the Ahlul Bayt (ʿa). It's very sad that you are this ignorant."

The Imām (ʿa) asked, "What do you mean I am ignorant?"

The man replied, "This question that you asked is from your ignorance. Don't you know that Allah (swt) says in the Qurʾān that anyone who does a good deed will get ten times the reward (6:160)? He also says whoever does one bad deed will only get one punishment. I stole two pieces of bread and two pomegranates. That equals to four bad deeds. However, when I gave those things to a poor person, I got 40 good deeds. 40-4=36, so I received 36 good deeds." The man laughed at the Imām's "ignorance".

The Imām (ʿa) sighed and sadly said, "May Allah (swt) guide you. You are the ignorant one who thinks this is how you calculate. Have you not read the Qurʾānic āyah that says Allah (swt) only accepts deeds from those who have taqwā (God-consciousness) (5:27)? Not only do you not have rewards, you stole four items, which is four sins. Then, you took people's possessions and gave them to someone else, so that's four more sins. So, in reality, you have eight sins and zero rewards."

The man stood there shocked. His mouth hung wide open and tears gathered in his eyes. The Imām (ʿa) left him to reflect on what he had done.

Just like the ends do *not* justify the means, it is also not okay to cheat people who are not Muslims. We live in a country where we are surrounded by non-Muslims who have different values than us, but this does not make it okay to cheat them. In fact, if we do anything that gives a bad impression of Muslims or Islam, that act becomes ḥarām. All people have rights, and to cheat them out of their rights is forbidden. It doesn't matter who they are or what they believe in.

How to Fight the Temptation to Cheat

Remember, Allah (swt) is al-Baṣīr, the All-Seeing, and He is always watching us. Even if I cheat and no one finds out, I might "win" in this world, but remember that there is a Day of Judgment, and on that Day of Judgment, I will have to answer for my actions. I may be able to trick the whole world, but I will never be able to trick Allah (swt).

Cheating at Work

Sometimes, people cheat in their jobs. However, we have learned from the Ahlul Bayt (ʿa) that this is not okay.

There was a perfume seller named Zaynab who lived in Medina. Every morning, she would pack her basket with perfume and go house to house selling her perfumes. She was able to make good money through this job, which she used to help her husband with the expenses. Everybody in town knew her, and every house that she set foot in would carry the sweet smell of her perfumes.

One day, Zaynab headed toward the Prophet's house. When she entered the house, he was not home. The rest of his family welcomed her and were interested in her new products. Zaynab picked a variety of perfumes from her basket and showed them to the family. The room quickly filled with the sweet aroma, like a flower garden in bloom. The family smelled each scent and then inquired its price.

The Prophet (ṣ) loved perfume and always used it. He encouraged others to do the same. His family had also learned from him and always smelled good. People enjoy the company of those who are clean and perfumed and avoid those who are unclean and smelly.

A few minutes later, the Prophet (ṣ) returned home. From the sweet smell of perfume, it was clear that Zaynab the perfume seller was there. The Prophet (ṣ) entered the house and saw everyone gathered around Zaynab. He said salām and then kindly told her, "When you come to our house, the house smells good."

She was pleased and replied, "Wa ʿalaykum salām. But you make these rooms sweeter with your presence, O Messenger of Allah (ṣ)."

The Prophet (ṣ) glanced at Zaynab's perfumes and then gave her this advice, "When you sell perfume, be honest in your business transactions. Do not be dishonest and cheat others; honesty is closer to piety and makes your income blessed."

Zaynab understood what he meant. There were many people in the perfume business who tricked others by selling perfume that was mixed with water and other liquids. Zaynab silently nodded. When she was done, she packed her basket and left the Messenger of Allah's house. As she stepped out of the Prophet's house, she felt that she had profited a lot from this trip; she had sold perfume and learnt an important lesson, too, about how cheating others is never acceptable.

Remember, as we get older and work in a business, for example, if we have to work a certain amount of hours, we must be honest. We must sell things at their fair prices, and if we promise to work a certain number of hours, we should uphold that promise.

Activity 7.1: Review of Cheating

1. Cheating means to gain something by _____.
2. If I steal from the rich and give it to the poor then it is not counted as cheating.

   True False

3. Give a specific example of cheating and explain how it is wrong.

4. Why doesn't the "end justify the means?"

5. In your own words, explain how you should *not* cheat in the workplace.

Lesson 8: Ḥusn aẓ-Ẓan and Sūʾ aẓ-Ẓan
(حسن الظن / سوء الظن)

Sometimes, we think the worst of others, but we should always try to give others the benefit of the doubt. Allah (swt) tells us that we should always assume the best of our fellow believers in all situations. There are two ways we can think about people:

Ḥusn aẓ-Ẓan	**Sūʾ aẓ-Ẓan**
حسن الظن	سوء الظن
To have a good opinion about other people, assume the best, and make excuses if you see suspicious behavior from them.	To have a negative opinion about other people, assume the worst, and be suspicious of their actions.

For example, if someone tells you what grade they got on a test, you can think of that in two ways:

Ḥusn aẓ-Ẓan	Sūʾ aẓ-Ẓan
They are sincere and are just trying to share good news with you.	That person has pride and is just showing off their good grade.

Who are we to have an opinion in the first place? Allah (swt) is the only judge, as He sees everything and is aware of everything. We have no right to be suspicious of other people, whether they are Muslim or not. However, recall from previous lessons, that we need to guide people toward good (amr bil maʿrūf) and prevent them from bad actions (nahy ʿanil munkar), and we should make sure we fulfil these responsibilities, too.

Allah (swt) says in the Qurʾān:

Avoid suspicion as much (as possible), for suspicion in some cases is a sin. (49:12)

Practical Application

A friend tells you in class that another classmate said that you are very happy all the time. In the chart below, write down how someone would react if they were

doing ḥusn aẓ-ẓan and how they would react if they were doing sūʾ aẓ-ẓan.

Ḥusn aẓ-Ẓan	Sūʾ aẓ-Ẓan

Effects of Sūʾ aẓ-Ẓan

1. You lessen the value and reputation of someone in your eyes.
2. It may lead to you humiliating someone. If you tell other people about your suspicion, then you've created fitnah, spread rumors, and ruined this person's reputation in other people's eyes.
3. Even if it is true, you have spread another person's fault, rather than cover their faults, which is what a good Muslim should do and what Allah (swt) does for us. Like we say in Duʿāʾ Kumayl:

كَم مِّن ثَنَاءٍ جَمِيلٍ لَّسْتُ أَهْلاً لَّهُ نَشَرْتَهُ

...And how much beautiful praise, for which I am unworthy, You have spread

When we spread others' faults, this can also lead to arrogance because when we always find faults in others, we start thinking we are better.

Solutions

1. We should make excuses for other people and give them the benefit of the doubt.
2. If we are unable to control our thoughts, we should at least try not to spread our negative thoughts.
3. We can talk to the person and try to help them correct their faults privately.

Imām as-Sajjād (ʿa) has said:

You should think better of a person younger than you, as he has had less time to do bad deeds.

You should think better of a person older than you, as he has had more time to do good deeds.

You should think better of a person the same age as you because you do not know what he has done, but you know exactly what good and bad you have done.

Activity 8.1: Review of Ḥusn aẓ-Ẓan and Sūʾ aẓ-Ẓan

1. In your own words, explain the difference between ḥusn aẓ-ẓan and sūʾ aẓ-ẓan.

2. How can you avoid doing sūʾ aẓ-ẓan?

3. You see your Muslim classmate eating pepperoni pizza in the cafeteria. In the table below, write down how you would react if you were doing ḥusn aẓ-ẓan versus sūʾ aẓ-ẓan.

Ḥusn aẓ-Ẓan	Sūʾ aẓ-Ẓan

4. According to ḥadīth, if we see someone doing something wrong, we should make 70 excuses for that person. Imagine that you see Aliyah putting Zahra's favorite pen into her backpack. Make 10 excuses for Aliyah (the first has already been made for you!):

    1. Maybe Zahra lent Aliyah the pen for the day
    2.
    3.
    4.
    5.
    6.
    7.
    8.
    9.
    10.

Coming up with 10 excuses was already hard enough! It would be very hard to make it to 70. We can see that there are many reasons for Aliyah's action. Remember to always think the best of people!

Lesson 9: Respect for Parents

Allah (swt) tells us in the Qurʾān that we should always be respectful to our parents. Our parents have raised us. They have lived for us and given us love and attention. They have taught us the difference between right and wrong. This is one of the reasons why we should always be respectful toward them. In fact, this is one of the quickest ways to get to Heaven. Allah (swt) has said:

I swear by My honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him.

He also tells us in the Noble Qurʾān:

Your Lord has commanded that you worship none but Him, and that you be kind to your parents. Whether one of them or both of them become old in your life, do not say a word of contempt (not even "ugh") to them or repel them, but address them in terms of honor. (17:23)

There is also a prayer for parents in the Noble Qurʾān (17:24):

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِي صَغِيرًا

Rabbir-ḥam humā kamā rabbayānī ṣaghīrā

My Lord, have mercy on them (my parents), as they looked after me when I was little.

The Rights of our Parents

In Imām as-Sajjād's book *Risālat al-Ḥuqūq*, he talks about the rights of different people and objects over us. In this book, he mentions the rights of our mother and father.

Rights of the Mother

Imām as-Sajjād (ʿa) says:

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you the fruit of her heart, which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, or if she was in the sun as long as you were in the shade. She gave up sleep for your sake, and protected you from the heat and cold of this world. So, you should thank her for all that. You will not truly be able to thank her unless Allah (swt) helps you and gives you success.

Rights of the Father

Imām as-Sajjād (ʿa) says:

The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see any quality in yourself that pleases you, know that your father is the root of its blessing upon you. So, praise Allah (swt) and thank Him in that measure. And there is no strength except through Allah (swt).

A man once went to the Prophet (ṣ) and asked him if there was any act worthy of Allah's mercy. The Prophet (ṣ) asked him whether his parents were still alive, to which he replied yes. The Prophet (ṣ) replied that the best deed worthy of Allah's grace was to be kind to his parents since this was preferred over all acts.

An Excerpt from Imām as-Sajjād's Duʿāʾ for Parents

Make me fear my parents just like I would fear a harsh ruler and love them like a merciful mother.

Let my obedience to my parents and pleasing them be more pleasing to me than sleep is to the sleepy, cooler to my heart than drinking water is to the thirsty, until I prefer their wishes over mine and put their happiness over mine.

Let me overvalue their kindness to me, even in small things, and undervalue my kindness to them, even in great things.

O Lord, help me to lower my voice before them.

Let my speech please them.

Soften my behavior toward them.

Let my heart be kind to them.

Make me kind and gentle to them both.

O Lord, reward them for bringing me up.

Reward them for loving me.

Guard them as they guarded me in my infancy.

O Lord, forgive all their sins, raise their ranks, and add to their good deeds in exchange for any pain or displeasure I have caused them or any duty that I did not fulfill toward them.

Do not let me be amongst those who wronged their fathers and mothers on the day when "every soul shall be given what it has earned and they shall not be treated with injustice."

Activity 9.1: Review for Respect for Parents

1. At the end of the right of the mother, Imām as-Sajjād (ʿa) mentions that you could never pay her back unless Allah (swt) gives you success. Why do you think this is the case?

2. What does it mean that your father is your "root?"

3. What does Imām as-Sajjād's duʿāʾ for parents teach us about how our attitude should be toward our parents?

4. Make a list of 4 things you can do to please your parents.

Lesson 10: Friendship

What is Friendship?

Friendship is a close connection we form with another person. Friends very much influence each other, both in action and thoughts.

FOOD FOR THOUGHT: What is the difference between a friend and an acquaintance?

Friends affect us so much that a person can be known by the friends he or she keeps. The Noble Prophet (ṣ) has said that if you want to know about a person, look at whom he/she spends time with. Our choice in friends reveals a lot about ourselves because we naturally choose friends whose characteristics are similar to ours.

Is Friendship Necessary?

Human beings are naturally social creatures. Friends are a source of comfort and joy to us, and Islam encourages us to make good friends. Friends are also there to help us in times of need because we need each other's help in order to function completely as a society. Just like the human body has different parts and works better when the parts work together, we also need to work together to live better lives. A true friend is a very valuable blessing.

The status of a friend is a unique status. In the Qurʾān, Allah (swt) says:

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And Allah took Ibrāhīm as a friend. (4:125)

This is why the title of the Prophet Ibrāhīm (ʿa) is Khalīlullāh, the friend of Allah (swt).

Whom Should We Befriend?

It is obvious that a friendship that is made for the purpose of becoming closer to Allah (swt) and becoming a better Muslim is better than befriending people who waste time or don't have the best values.

When we make friends with a muʾmin (believer) because of their īmān, this friendship is actually ʿibādah (an act of worship) and helps us live a better Islamic lifestyle.

Imām ʿAlī (ʿa) says, "Make friends who share your faith because they will be valuable in this world and the Hereafter." This is because they will help you in your religious life and help you establish a strong relationship with Allah (swt).

Not only will a muʾmin friend help you lead a more Islamic life, but they will also help you avoid sins. According to the Noble Qurʾān:

And believers, men and women, are protecting friends of one another. (9:71).

On the other hand, a bad friend who has no faith may cause you regret on the Day of Judgment. Allah (swt) says in the Qurʾān:

> *...It will be a very hard day for the disbeliever. On that day, the unjust shall bite his hands saying, "I wish that I had not taken so and so as my friend."* (25:27-28).

The point is that our friends have a lot of influence over us, so we should make sure that we have good ones.

What Qualities Should We Look for in a Friend?

It is important that we choose our friends carefully, for their characteristics are going to affect us. Some of the qualities we should look for when choosing a friend are:

- **Knowledge:** When you are friends with a knowledgeable person, whether it be knowledge of this world or of religion, you are bound to gain from that friendship and increase in your own knowledge.
- **Wisdom:** Islam encourages us to make friends with wise people. These people will help us and advise us in the right way. Wise people have a lot of experience that will benefit us. Allah (swt) likes wisdom so much that He calls our Noble Prophet (ṣ) *"the teacher of wisdom"* (62:2).

  Luqmān the Wise, who was not a Prophet, is mentioned in the Qurʾān just because of his wisdom.
- **Reliability:** Always befriend someone you know you can trust to always be there when you need them.
- **Good akhlāq:** A friend with good akhlāq is someone who shows respect for adults, love and affection for those who are younger, obedience to parents, obedience to leaders, sincerity in actions, and dislike of evil and discourages their friends from it.

Stay Away from Friends Who Are...

Dishonest	This person's lies may be used against you.
Hypocritical	This is someone who is two-faced and never practices what they preach. This friend will say one thing to you, but act in the opposite way. This friend only does what benefits them and will easily leave you when things are in their favor.
Miserly (Cheap)	This person will not spend money or share any of their stuff, but will not hesitate to take stuff from you.
Foolish	This person will try to benefit us, but will end up harming us on account of his or her foolishness. This is why we read in aḥādīth that "an intelligent enemy is better than a foolish friend."

A story of two travelers

Two travelers were on the road when a robber suddenly appeared. One man ran for a tree and climbed up to hide in the branches. The other was not as fast, so he threw himself on the ground, pretending to be dead. The robber came to the man on the floor, whispered something in his ear and went away. When the robber had gone, the man in the tree climbed down and asked his friend what the robber had whispered in his ear. He replied that the robber had told him to find a better friend who would not leave him at the first sign of danger.

Activity 10.1: Review of Friendship

1. Why is it so important that we pick good friends?

2. Think of a friend who has influenced you positively. What are some of their best qualities?

3. Think of yourself as a friend. What positive qualities do you have? What traits do you have that you could improve?

4. Describe what you think a good friend looks like.

5. What is the benefit of having friends who are muʾmin?

Lesson 11: Brotherhood/Sisterhood

Allah (swt) says in the Noble Qurʾān:

The believers are surely brothers; so make peace among your brothers.
(49:10)

This āyah tells us that all Muslims are brothers and sisters of each other and that they should all care for one another.

Islam is like a safe haven where Muslim brothers and sisters feel safe with each other. If they feel any danger at all, it would never be from amongst themselves, but rather from the outside world. Even the way we greet each other shows this concept. When we say "Salāmun ʿalaykum," we are saying, "While you are in my presence, you will be in peace and safety with me, and even when you leave, I will not do anything to hurt you (like backbite)."

There is a beautiful ḥadīth from the Noble Prophet (ṣ) that defines a Muslim as someone from whose hands (physical hurt) and tongue (emotional hurt) other Muslims remain safe.

Brotherhood and sisterhood are so important in Islam that one of the first things the Prophet (ṣ) did when he migrated to Medina was pair one Meccan with one Medinite, so that they could be brothers/sisters and help each other.

Islam says that the whole Muslim ummah is like one body; if one part hurts, then the whole body hurts.

Once, there was a group of people in a boat who were arguing that there was no need for brotherhood (unity) and that each person could do as they pleased without it being the concern of anyone else.

The person who was arguing that there was a need for brotherhood went to one corner of the boat and started making a hole in the bottom of it.

The rest of the people who had been insisting that there was no need for brotherhood or sisterhood asked the man if he was crazy, because if he continued, they would all drown.

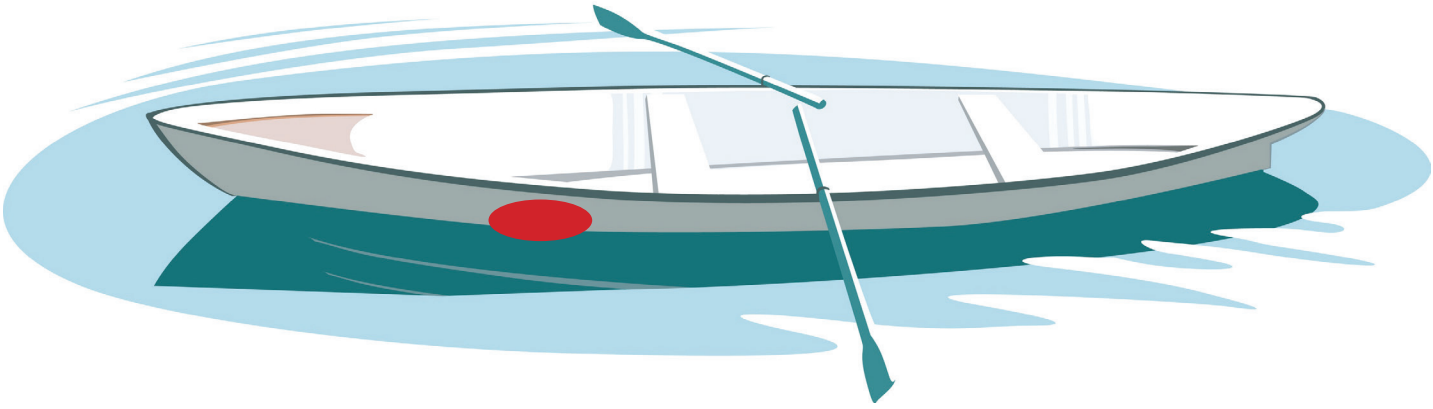
The man replied that they should not worry about what he was doing as they, themselves, had said that every person could do what they liked without worrying about anyone else.

The people then realized what he was trying to say. To live happily with each other, you have to care about others and have a form of unity through some sort of brotherhood and sisterhood.

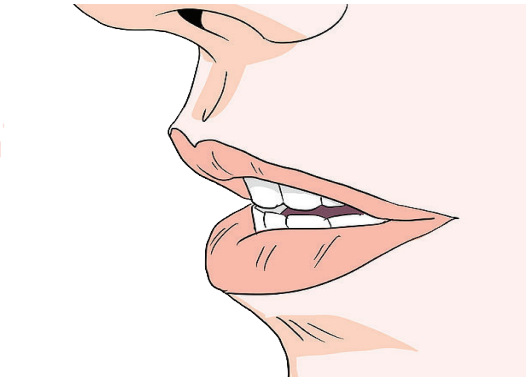
Remember that each and every Muslim has a right over you as a brother/sister, and we are all united through Islam.

Activity 11.1: Review of Brotherhood/Sisterhood

1. On the boat, draw what the man did to prove that in every community there is a need for brotherhood and unity and explain below the point he was trying to make.



2. Use the pictures below to complete the ḥadīth of the Noble Prophet (ṣ):



A Muslim is he from whose

_____

_____

Answer the questions using complete sentences.

3. How does the Islamic greeting show brotherhood/sisterhood?

4. How can a Muslim hurt a fellow Muslim with their tongue?

5. When did Prophet Muḥammad (ṣ) introduce the concept of brotherhood/sisterhood?

6. The concept of brotherhood/sisterhood in Islam shows that members of the Muslim community should treat each other like one big family. Give 2 specific examples of how you should treat another fellow Muslim.

Lesson 12: The Nafs (النفس)

A human being is made up of two components: the soul and body. The nafs can be thought of as a connector between the two.

Think Out Loud: Where is the soul?

The soul, like the angels and jinn, is unseen. Think about the angels who write on our shoulders: they are always there, but are not seen by our eyes. Similarly, the soul is a part of us, but we cannot physically touch or feel it.

Before creating the first human being, Allah (swt) said to the angels:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

"So when I have made him complete and breathed into him a part of My spirit, fall down in sajdah to him." (15:49)

All parts of us need care and looking after, each in its special way:

Body	Soul (النفس)
Keeping it warm	Feeding it knowledge
Showering/ staying clean	Gaining maʿrifah (deeper understanding)
Wearing clothing	Having good akhlāq

Just like we have to take care of our bodies with nutritious food, exercise, and rest, we need to make sure we are taking care of our souls.

The 14 Maʿṣ ʾṣūmīn (ʿa) have guided us on how to improve our souls and become closer to Allah (swt). They have taught us that we can learn a lot about our soul by watching over ourselves and thinking about the decisions we make.

There are three levels of connection between our body and soul, or nafs; most of us are in the first level because we have not trained our nafs to be strong. If we train our nafs by doing what is wājib and staying away from what is ḥarām, inshāʾAllāh, we hope for our nafs to get to the next level of goodness.

The Three Levels of the Nafs

1. **Nafsul Ammārah** (النَفْس الأَمَّارَة): This is the nafs in its lowest form, where it follows its desires, both ḥalāl and ḥarām. This is when the nafs tells us to do whatever makes us happy and whatever our heart desires. When a person is in this stage, they are lower than the animals in the eyes of Allah (swt). Some of the qualities they have in this stage are being selfish and committing ḥarām actions.
2. **Nafsul Lawwāmah** (النَفس اللَّوَّامَة): In this stage, the nafs has a conscience that leads it to focus on Allah (swt). However, in excess, this can lead us to neglecting our worldly responsibilities and focusing only on the soul, which is

not healthy. For example, someone in this stage may fast excessively or deny their ḥalāl pleasures.

3. **Nafsul Muṭma'innah** (النفس المطمئنة): In this stage, the nafs is very healthy and balanced. It not only stays away from evil, but also maintains goodness and goes toward perfection. At this stage, the nafs reaches total contentment with Allah (swt), which means that the relationship of the nafs is so secure with Allah (swt) that nothing can rattle it. In the Qur'ān, Allah (swt) calls this most contented soul to Himself and mentions how pleased He is with it. Scholars of the Qur'ān say one reference of this verse is in relation to Imām Ḥusayn (ʿa) and his great sacrifice:

يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

O soul at peace! Return to your Lord,

Think Out Loud: How is Imām Ḥusayn's sacrifice proof of the level of his nafs?

pleased and pleasing! (89:27-28)

Even though the soul cannot be seen through the physical eyes, it can be felt. When we are in the first stage of the nafs, Nafsul Ammārah, it is fueled by doing our wājibāt and good deeds, and staying away from what is ḥarām.

Over time, we become closer to Allah (swt) and our connection to Him becomes stronger.

When it comes to becoming a better person, we need to make sure we are not giving in to our desires. We do this by doing the right thing, performing our wājibāt, and staying away from what is ḥarām.

The religion of Islam teaches us how to truly achieve our greatest potential: through controlling our desires. The level of the nafs we are at is one way to measure our progress, and continue in obeying Allah (swt) to become better people.

This is not always an easy task, but struggling to do the right thing is the most important part of Islam, as Imām ʿAlī (ʿa) says:

The greatest jihād is to control the soul from its desires.

Imām ʿAlī (ʿa) has said:

The nafs is like a wild horse, and you are riding upon it, if you move your attention for one second, it will throw you off.

We have learned about Jihādul Akbar. Our desires will always be there, but we have to be above them.

Activity 12.1: Review of The Nafs

In the chart below, list the three levels of the nafs and what they mean in your own words. Then, give an example of each.

Level	Definition	Example

Lesson 13: Obedience (الطاعة)

Obedience to Allah (swt)

Anyone in this world who has a goal has to work hard to attain it. For example, if I want to join a basketball team, I have to train hard, work hard, eat healthy, and stay away from those things that will prevent me from reaching my goals. If I do not practice and exercise beforehand, I will not make the team.

In Islam, our goal is to reach perfection through certain rules. These rules have been given to us by Allah (swt) through His Prophet (ṣ). Rules, by themselves, have no effect unless one consciously follows them. Following these rules is called obedience (at-ṭāʿah الطاعة).

Only Allah (swt) is worthy of being obeyed and worshiped, after all, He is al-Khāliq, the one who created us, and ar-Rabb, the one who takes care of us. Through our obedience to Him, day by day, we climb the ladder of perfection.

Imām ʿAlī (ʿa) once said:

The worshipers of Allah (swt) are of three types:

Worship of Slaves:	Worship of Traders:	Worship of Free People:
Those who worship Allah (swt) because they fear Allah's punishment.	Those who worship Allah (swt) because they want Allah's reward.	Those who worship Allah (swt) because they love Allah (swt).

Disobedience of Allah (swt)

Like we said earlier, when we obey Allah (swt), we move up the ladder of perfection, but when we disobey Allah (swt) by committing sins, we move down the ladder. Even the Qurʾān has told us this:

Whoever does good, it is for his ownself, and whoever does evil, it is against the self. (41:46)

There is a major difference between rules that human beings make and rules that Allah (swt) makes. When a human being makes a law, like a speed limit, there is a possibility that it might not be in the best interest of everyone. It might be too slow or too fast, and thus, this law can change. This is mostly because human beings do not have perfect knowledge and can make mistakes.

On the other hand, the laws that we have from Allah (swt) are from His infinite knowledge and wisdom. They can never have mistakes and are always in our best interests. Therefore, obeying these laws will benefit ourselves and mankind, and if we do not, we will be at a loss.

If we do not obey Allah's laws, we will see many negative effects in our lives and society.

As we obey the laws and climb up the ladder of perfection, we will be rewarded in this life and in the next, and if we disobey them, we will be punished in this life and in the next.

Allah (swt) loves us and wants the best for us, so we must try our hardest to obey His rules, and remember that when we make a mistake, the door of forgiveness is always open for us to repent and return to Him.

Activity 13.1: Review of Obedience

1. What does obedience mean?

2. What are the three levels of worship that Imām ʿAlī (ʿa) talked about? Define them in your own words and give an example of each.

Type Of Worship	Definition	Example

3. What is the primary difference between rules that Allah (swt) makes versus people? Why is it important to follow Allah's rules?

True or False: Circle either "T" for True or "F" for False.

1. Obedience is a form of worship of Allah (swt).

   T F

2. The best form of worship is worshipping Allah (swt) out of fear of Hell.

   T F

3. Sins occur when we disobey a rule of Allah (swt).

   T F

   Sins harm Allah (swt), and that is why He has told us not to commit sins.

   T F

4. The rules sent by Allah (swt) are for the benefit of Allah (swt).

   T F

Multiple Choice: Circle the correct letter.

5. The worship of the traders is the worship of those who worship for the reward of Heaven. Why is their form of worship called the "worship of the traders?"
   a. Because they like trading
   b. Because they are trading their good deeds for Heaven
   c. Because they were born into a trading family

6. The worship of the free people is the worship of those who worship because they love Allah (swt). Why is this form of worship called the "worship of the free people?"
   a. Because they are free in making decisions and are not controlled by fear of Hell or greed for Heaven
   b. Because they get things done for free
   c. Because they will get into Heaven for free

Lesson 14: Sins & Their Effects

There are two types of sins: greater sins and smaller sins. Even though the punishment for the greater sins is worse, we must remember that both are equally bad because when we sin, we are undermining the authority of Allah (swt), who created us and gave us everything we have.

Also, remember that just because it is a small sin, we should not think that we can easily commit them because when they pile up on top of each other, they become a huge mountain.

Once, in the time of Imām Jaʿfar aṣ-Ṣādiq (ʿa), two men came and said that they wanted to ask Allah (swt) for forgiveness for their sins.

The first man said that he had committed two very big sins, while the second man said that he had committed many small sins.

Imām Jaʿfar aṣ-Ṣādiq (ʿa) told the men that they should bring him stones, one for each sin they had committed, so the man who had committed the two big sins had to bring two enormous rocks, while the other had to bring many pebbles.

After a while, the two men returned to the Imām (ʿa). The man who had committed the big sins was very tired from carrying the large rocks, whereas the other one was fine.

The Imām (ʿa) then told them both to put the stones back in the exact place they had found them.

The man who had committed the big sins found it very tiring and difficult to put the two rocks back in their place. The man who had committed the small sins had picked up so many pebbles from everywhere that he had no idea where the exact place of each one was and so, he could not put them back.

CHECKPOINT: What is the moral of the story?

We should never think any of our sins are small. Both big sins and small sins are bad, so we should try not to commit any sins at all.

Prophet Muḥammad (ṣ) has said:

Do not look at how small the sin is, but rather look at Who you have the audacity to disobey and rebel against.

(Biḥār al-Anwār, Vol. 74, P. 170)

Effects of Sins

Sins have effects in this life and the next. Some of the effects of sins are:

Displeasure of Allah (swt): A sin is very serious. It is not as if you are disobeying just anyone, but you are disobeying the Creator who gave you existence. If we continue to disobey Him, we will have great shame when we return to Him after our death. We will not benefit in any way if we return to Him when He is displeased with us.

Hardening of the heart: When a person always commits sins and does not ask for forgiveness, his heart slowly hardens, and he may reach a stage where he does not feel any shame in disobeying Allah (swt). Imām aṣ-Ṣādiq (ʿa) says, "Everyone is born with a pure heart. When he commits a sin, a black spot is formed on his heart. If he seeks forgiveness, the spot is erased. But if he does not seek forgiveness, and continues to sin, the black spot becomes bigger and bigger, finally covering the whole heart."

Erasing of good deeds: When a person does many good deeds, but also commits many sins, the good deeds can be wiped out because of the sins.

There was a Muslim woman who would perform many mustaḥab actions. She used to fast during the day and pray into the late hours of the night. However, unfortunately, she had very bad akhlāq and a sharp tongue that she would use to bother and hurt everyone around her. One day, someone praised this lady to the Noble Prophet (ṣ) and mentioned how she would do so many mustaḥab actions, but had bad akhlāq. The Prophet (ṣ) replied, "There is no goodness in her worship. Because of her bad akhlāq, she will be punished with the people of the fire."

So, as you can see, if we want our good deeds to be accepted, we must stay away from sins. According to the Noble Prophet (ṣ), when a person does a good deed, he gets a reward for it. Sometimes the reward is there in Jannah waiting for him. However, when he commits a sin, it is as if he sends a fire to destroy all his rewards in Heaven. Many of our good deeds may be erased without our realizing it, just because we did not stay away from sins.

Some Common Sins

Let's review some of the many sins that we may commit every day. Some of them are:

Lying: Lying is a major sin. Imām ʿAlī (ʿa) says, "Speak the truth, because Allah (swt) is with the truthful. Keep away from falsehood because it destroys the faith. A truthful person is on the path of success and salvation, while a liar is on the brink of disgrace and disaster."

Backbiting: To talk about others behind their backs has become very common in society. Many people cannot prevent themselves from backbiting when they sit with others, but backbiting is also a major sin, and Allah (swt) forbids it because it ruins good relationships among our brothers and sisters. Allah (swt) says in the Qurʾān:

"Do not spy, nor let some of you backbite others. Do any of you like to eat the dead flesh of your brother?" (49:12)

Disrespecting parents: Parents do a lot for their children. They bring them up from the time they are born, and look after them until they become strong and independent. All this is done with great love and affection. Most parents wish only good for their children. So, when parents treat their children with such care, it is not right for children to be disrespectful to their parents.

Allah (swt) says in the Qurʾān :

"Your Lord has ordered that you should worship only Him, and be good to your parents. If either or both of them reach old age with you, do not say 'ugh to them, nor speak badly to them. Speak to them in a nice manner" (17:23)

We know that sins have bad effects on us. We should try to always keep them in mind and stay away from them. We should never forget that Allah (swt) is always watching us, and that He cares for us and wants the best for us. If we keep thinking about Allah (swt) throughout the day, surely we will commit fewer sins. So, from now on, let us try to keep away from sins, especially the three sins we learned about today.

Activity 14.1: Review of Sins & Their Effects

True or False: Circle either "T" for True or "F" for False.

1. We shouldn't sin because our teachers are always watching us.

   T F

2. We shouldn't sin because Allah (swt) loves us so much.

   T F

3. Allah (swt) is watchful over all things.

   T F

4. If everyone is committing a small sin, then it is all right to do the same.

   T F

Answer the following questions in complete sentences

5. Name two effects of sins

6. How can we stop ourselves from committing sins?

Lesson 15: Taqwā (التقوى)

Definition of Taqwā

At-taqwā (التقوى) is the pure state and strength of the human soul that protects us from what pulls us toward sins.

Imām ʿAlī (ʿa) says in Sermon #112 of Nahj al-Balāghah:

The taqwā of Allah (swt) protects the friends of Allah (swt) and keeps them from crossing the lines of ḥarām.

This safeguarding or protection is possible in two ways:

Keeping ourselves at a safe distance from the environment of sin (just like the effort to stay healthy and away from the atmosphere of illness and germs.)

Strengthening our heart and willpower to create a spiritual or moral strength that gives us spiritual and moral protection. This way, when we happen to be in an environment that tempts us to sin, this strength will act like a vaccination that will protect us from the disease of sins.

Even though keeping ourselves away from an environment of sins is the best option, it is not always possible, so ideally, we want to develop this second type of taqwā.

Imagine a person is wearing a silk outfit, as smooth as cream and delicate as feathers. As they walk, they reach a desert full of thorns, spikes, and cacti. This person is very scared to walk through this land, but this is the only path to the other side. The thought of walking through this path, and their delicate silk outfit getting caught on one of these thorns, makes this person very afraid of taking this journey. So, they do what everyone else would do. They carefully pick up their dress and move it close to them as they walk through the desert. Every once in a while, a thorn may get caught on the dress, but they gently remove it so that it does not unravel. Some of the great scholars and ʿulamāʾ have compared this situation to the state of taqwā. A person with taqwā is careful as they walk through the world of sins. Every once in a while, a sin may tempt them, but very carefully and quickly, they turn back to Allah (swt), asking for forgiveness, and continue their path to Jannah with even more care.

In the Noble Qurʾān, Allah (swt) compares taqwā to clothes:

> *"But the clothing of God consciousness (taqwā) — that is best."* (7:26)

Just like clothes protect the human body from dirt, cold, and heat, taqwā is the clothing of the soul, which protects it from the diseases of the soul.

Benefits of Taqwā

Insight (Baṣīrah بصيرة):

Allah (swt) says in the Noble Qurʾān:

O you who have believed, if you are careful of your duty to Allah, He will grant you a furqān [the ability to tell what is right and wrong]. (8:29)

And whoever is careful of his duty to Allah (swt), He will make for him a way out And He will provide sustenance for him from where he does not expect. And whoever relies upon Allah (swt), then He is sufficient for him. (65:2-3)

There are times when our path to perfection will become difficult and confusing. However, if a person can tell what is good or bad, right or wrong, friend or foe, and useful or harmful, the confusion goes away.

The confusion usually stems from our deep attachment to things in this world. This intense love and attachment becomes so strong that our ability to determine what is good or bad becomes foggy, and without thinking, we lean toward that which we love. In reality, though, we should lean toward that which is right.

We understand from the Noble Qurʾān that only the light of taqwā can remove this confusion, so that we can easily recognize the real situation and see everything very clearly.

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

And be God-wary, and Allah (swt) will teach you.(2:282)

Perfection and Wisdom: As we see the path more clearly through our baṣīrah and act upon the truth, we develop a quality called wisdom (ḥikmah الحكمة).

Wisdom is putting into action what we know. For us to be successful Muslims, we need both baṣīrah and ḥikmah. If I enjoy being a couch potato and watching TV for hours, but I know that this is wrong, my love for these TV shows distracts me and prevents me from being productive. When I develop taqwā, though, my knowledge and distinction of what is right and wrong becomes so strong that it outweighs my love for watching TV. This is the first step.

The second step is when my wisdom helps me to put this knowledge into action. Sometimes, I know that I should not be watching these shows that have a negative effect on my soul, but I have no motivation to be productive. Ḥikmah will allow me to get off the couch and be productive.

Activity 15.1: Review of Taqwā

1. Define taqwā in your own words.

2. How can we develop taqwā?

3. What are the two benefits of taqwā? Be specific.

4. Give an example of how baṣīrah and ḥikmah can prevent you from committing a sin. Be specific.

END OF 6TH GRADE:

ASSESSMENT

Grade 6 Assessment

ʿAQĀʾID

Fill in the blanks

1. Without belief in _____, life has no purpose because there are no consequences for your actions..
2. Every person will get to Jannah after crossing a bridge known as

   _____.
3. Luṭfullāh means _____.
4. The name of the most famous book of Imām ʿAlī (ʿa) is

   _____.

The Ṣifāt as-Salbiyah and Ṣifāt ath-Thubūtiyah of Allah (swt) are jumbled up below.Read carefully and place them in their correct columns.

Sharīk	Murakkab	Makān
al-Qadīr	al-ʿAlīm	al-Ḥayy

Ṣifāt as-Salbiyah	Ṣifāt ath-Thubūtiyah

Match the attributes with their meanings.

1. al-Qadīm	a. Having power over everything
2. Makān	b. Being eternal
3. al-Ḥayy	c. Having a partner
4. al-ʿAlīm	d. The All-Living
5. Sharīk	e. Being confined to a place
6. al-Qadīr	f. The All-Knowing

Answer the following questions in complete sentences.

1. Allah (swt) is al-ʿAdl. Even then, there is suffering for the following reasons. For each reason, give an example.
   a. Suffering caused by cause and effect:

   b. Suffering caused by human beings' hands:

2. Write two requirements of a Nabī.

3. Name one reason why we need an Imām.

4. A muʾmin believes that he/she can meet the living Imām (ʿaj) on three occasions. List two of these occasions/places.

FIQH

Fill in the blanks.

1. The Holy Kaʿbah is located in the holy city of _____.
2. You can pray in any direction if you can not determine the _____ in a plane.
3. Shak means_____.
4. There are _____ type of shakiyyāt (doubts) that occur in ṣalāh.
5. There are some doubts that make one's ṣalāh _____.
6. There are some doubts that can be _____.
7. During Ḥajj, a two rakaʿāt ṣalāh is wājib after completing _____.
8. _____ is when you go between the mountains of Ṣafā and Marwah.

9. The stay in ʿArafah is called _____.

10. The black stone fixed in the Kaʿbah is called _____.

11. The Kaʿbah must remain on your _____ side during ṭawāf.

12. The monument that contains the footprint of Prophet Ibrāhīm (ʿa) is called _____.

13. Decency in speech, dress, behavior, and manners are all a part of _____.

14. We can eat any fish that has _____.

15. Camel, cow, goat, and sheep are all _____ animals.

16. A person moves away from Allah (swt) if he drinks _____.

Circle the things with which you can perform tayammum.

Marble	Earth	Snow	Ice
Stone	Gold	Settled dust	Plastic

Sort the rukn and ghayr rukn acts of ṣalāh into their respective columns.

Niyyah	Qirāʾah	Rukūʿ	Tashahhud	Dhikr
Salām	Tartīb	Qiyām	Takbīratul iḥrām	Sajdatayn

Rukn	Ghayr Rukn

Circle the correct answer.

1. Tashahhud means:
    a. Saying salām
    b. Bearing witness
    c. Correct order
    d. Flow in action

2. Wājib actions during tashahhud are (Circle all that apply):
    a. Reciting in Arabic
    b. Standing motionless
    c. Muwālāt
    d. Sitting motionless

3. Tartīb is:
    a. The correct order
    b. Making wuḍūʾ
    c. Doing sajdah
    d. Saying salām

4. We perform qunūt:
    a. In the third rakʿah
    b. Just before the salām
    c. In the second rakʿah
    d. After rukūʿ

5. The correct order of reciting Tasbīḥ az-Zahrāʾ is:
    a. Allāhu Akbar, Subḥānallāh, Alḥamdulillāh
    b. Alḥamdulillāh, Subḥānallāh, Allāhu Akbar
    c. Subḥānallāh, Alḥamdulillāh, Allāhu Akbar
    d. Allāhu Akbar, Alḥamdulillāh, Subḥānallāh

True or False?

1. We can pray ṣalāh in clothes made out of silk. T F

2. Ḥasan is wearing a jacket made of cow leather bought from America. He is allowed to pray ṣalāh in this jacket. T F

3. A boy is allowed to pray with a golden ring on his finger. T F

4. Āyāt means chapters. T F

5. Ṣalātul Āyāt consists of four rakaʿāt. T F

6. Ṣalātul Āyāt has three rukūʿs in each rakʿah. T F

7. Ṣalātul Āyāt is not wājib when natural events take place. T F

8. Earthquakes are signs of Allah's power. T F

9. If you know there is going to be an eclipse, you can pray Ṣalātul Āyāt before the eclipse happens. T F

Short answer questions

1. Name two things that make your wuḍūʾ bāṭil.

2. Mention three mubṭilāt of ṣalāh.

3. If you have a doubt during your Fajr prayer, is your ṣalāh bāṭil? Why or why not?

4. If a dog licked your clothes, can you perform ṣalāh in those clothes? Why or why not?

5. If a kāfir becomes Muslim, he becomes ṭāhir. Which type of muṭahhirāt is this?

6. List the three steps of ghusl at-tartībī.

7. What is the money collected from Sahm al-Imām used for?

8. Calculate the amount of khums you would pay on the following items:
    a. A sweatshirt you paid $20 for, but have not worn for an entire year.

    b. $90 you have had sitting in your savings account for a year.

    c. A video game you bought for $40 and play everyday.

9. Name an action you can do that is considered tawallī.

10. Mention three examples of people who are maḥram and non-maḥram to you.

HISTORY

Fill in the blanks.

1. During Ḥajj season, tribes from all over the world would go to _____.
2. The Noble Prophet (ṣ) advised all the Muslims to migrate from Mecca to _____.
3. Before hijrah, Medina was known as _____.

4. Masjid an-Nabawī was built in the _____year AH.

5. The original qiblah was in _____.

Circle the correct answer.

1. Imām Ḥusayn (ʿa) arrived in Karbalāʾ on
    a. 1st Muḥarram
    b. 2nd Muḥarram
    c. 8th Muḥarram
    d. 10th Muḥarram

2. Saqqā as-Sakīnah is the title of
    a. Imām Ḥusayn (ʿa)
    b. Ḥaḍrat ʿAbbās
    c. Ḥaḍrat ʿAlī al-Akbar
    d. Sayyidah Zaynab

3. Imām Ḥusayn (ʿa) was born in
    a. 1 AH
    b. 2 AH
    c. 3 AH
    d. 4 AH

Short answer questions

1. Name the people who came to mubāhalah and their relation to the Noble Prophet (ṣ).

2. Name the two things the Prophet (ṣ) asked the people to hold on to after his death.

3. Mention the two conditions Imām ʿAlī (ʿa) had before he agreed to become khalīfah.

4. What is one lesson you have learned from the tragedy of Karbalāʾ?

STEPS TO PERFECTION

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The *Steps to Perfection* 6th grade curriculum strives to build upon the development of a strong Islamic foundation, which began from the kindergarten book. The ʿAqāʾid section focuses heavily on tawhīd by proving the existence of God through the proof from design and looking at Allah's positive and negative attributes (Ṣifāt as-Salbiyah and Thubūtiyah. The Fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The History section focuses on the second part of our Noble Prophet's life and analyzes the events that occurred from the hijrah until his death, and even following his death. In this section, students will learn about the spread of Islam in Medina and other regions. The Akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qurʾān that delve into topics, such as rights of others and how to observe them.

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